A TREATISE OF CHRI-STIAN RENVN-ciation.

Compiled of excellent ſentences & as it were diuerſe homelies of Ancient Fathers: wherin is ſhewed how farre it is lawfull or neceſſary for the loue of Chriſt to forſake Father, Mother, wife and children, and all other worldly creatures. Cap. 1.

Cap. 2.

Againſt the enemies of the Croſſe of Chriſt, who by temporall reſpects of obedience or other earthlye bonds, withdraw themſelues or others frō the Confeſſion of their faith and Religion. Cap. 3.

Whereunto is added [illegible] ſaide [illegible] alſo to them.

Of renunciation of a mans patrimony Cap. 4.

Luc. 14.

Euery one of you which doth not renoũce all thinges which he hath, cannot be my Diſciple.

Mat. 16.

If any man will come after me, let him deny himſelfe, and take vp his Croſſe, id follow me.

Luc. 14.

any man come vnto me and doth not te his father and mother, and wife, id children, and brethren and ſiſters, ea and moreouer his owne life, he cannot be my Diſciple.

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IT hath alwaies bene an auncient cuſtome euen from the very beginning of Chriſtian religion, that whoſoeuer geueth his name to our Sauiour Chriſt, profeſſing him ſelfe a ſworne ſouldier of his ſpirituall Campe, therin to fight vnder his victorious ſtandard; ſhould by no other oath be admitted to this holy warfare: than by a ſolemne profeſſiō either made by him ſelfe, or by his godfathers in his name, of renouncing the Deuell and all his workes with all his pompes and vanities. This abrenunciatiō hath euer bene accounted in the wholl life of a Chriſtian, not only moſt forceable for the moſt ſtrict obligation; it being an homage & promiſe vnto the greateſt Soueraignty which poſſible may be, that is to God himſelfe: but withall, a moſt effectuall remedy and a moſt ſure protection for the comfortable memory therof, againſt all tentations and incounters of our ghoſtly enemies. The neceſſity of Renunciatiō

For who is he, ẅ being aſſaulted with proude and haughty cogitations, or tickled with the flattering repreſentations of vnlawfull delightes, or allured with the tranſitory vanitie of worldly riches, or terrified with the barbarous manacings of bloody perſecutours, or daunted with the manifold difficulties of the dayly and continuall combate with fleſh and blood, or finally enuironed on euery ſide with neuer ſo diuers troupes of the world the fleſh and the Deuell all conſpiring in one againſt the welfare of the ſoule: by the remembrance of this irreuocable profeſſion, and indiſpenſable promiſe vnto God, will not preſently be encouraged therby

vtterly ouercoming all manner of difficulties, confidently to say either with that heathen Capitaine Iacta est alea, my chaunce is cast: or with the deuout and spirituall soule, Inceptum est, retro abire non licet: I haue begone, I may not returne backward: or with our Sauiour himselfe: no man putting his hand to the plough, and looking backward is fitte for the kingdome of God. For this cause did holy S. Chrysostome exhorte vs that we should continually haue this word in our mouth, I renounce thee o Satan, affirming that there is nothing more safe than this word, if in all our works we remember it. Yea this moreouer he addeth & therunto doth S. Ambrose consent, that all the account we must in the day of iudgement yeeld vnto almighty God, is but of the obseruation of this one worde, and of the dilligent fulfilling of ỹ strict obligation conteined in the same. As there is none of you (saith S. Chrysostome) who without shoes and vestments would choose to go into the market-place, so neuer go abroad without this word: but whan thou arte stepping ouer the thresholde, first speake this word, I renounce thee O Satan, & I ioyne my selfe vnto thee O Christ. Neither euer go forth without this voice. thou shalt finde this voice a staffe, thou shalt finde it thy armour, thou shalt finde it an inuincible fortresse. with this word also make the Crosse in thy forehead, for so not only any man whom thou maiest chaunce to meete, but the Deuell himselfe can nothing hurt thee, whan he shall see thee euery where appearing with this armour. thus S Chrysostom.

Luc. 9.

Hom. 21. ad pop. Antioch.

lib. 1. de Sacra. c. 2.

The Crosse in the forehead.

Neither doe we want moste euident places of scripture

ſcripture, which doe plainly teſtifie vnto vs the neceſsity of this renunciation, it being the very ſume of Chriſtian religion, & the only end of the comming of the ſonne of God into the world: neither did hee come to bring peace into the earth, but a ſword: neither can that man follow him which daily taketh not vp his Croſſe: neither can any one be his Diſciple which renounceth not togither w him ſelfe, whatſoeuer other thing may be vnder God. What greater renunciation can there be of any thing, than the hatred of the ſame? What thing can be more deare vnto vs than our owne life or ſoule? & yet is this a neceſſary rule for whoſoeuer cometh vnto Chriſt, that he cary a continuall & rooted hatred euen to his owne life & ſoule. thán is our life hated when it is diſpiſed for Chriſt: thā is our ſoule hated whā it is afflicted, mortified, and clenſed from the filthy diſorder of ſeculer delightes for the loue of the ſame Chriſt: who for one brittle and tranſitory life, either deſpiſed or loſt for his name, will repay an eternall and moſt happy immortality: and for an imperfect, vncleane, rebellious ſoule, humbled, mortified, and purged through the aſſiſtance of his grace according to the meaſure of this life: will render the ſame ſoule in the other life without ſpotte or wrinckle, adorned with all the bewtifull giftes of his vnſpeakable glory.

How little regarde there is now of renunciation.

This is the wholle occaſion of this preſent treatiſe. For I ſee (and that not with ſmall griefe) that for want of dew conſideration of this ſo neceſſary a precept of Chriſtian life, infinite multitudes of all maner of eſtates do daily periſh: I ſee that ſuch is the

the forgetfulnes of thoſe which ſhould be the ſouldiers of Chriſt, that as though this vertew of renunciation were a ceremony only of Monkes, Ermittes, Freers and other religiouſe perſons, they eſteeme the ſame as no parte of their Chriſtian dewty: I ſee that in ſteed of that vertuous and fruitfull hatred of ones ſelfe (the neceſſary effect of this renunciation) euery one almoſt is ouercome with a blinde flattering perniciouſe ſelfeloue; and in ſteed of building in him ſelfe a ſpirituall Hieruſalem by loue of God, buildeth a confuſed Babylon by loue of the world. And that we may bring examples onely of our owne countrey, and thoſe in one kind onely of iniquity (although what iniquity is there committed amongſt Chriſtians but for want of renunciation into the handes and will of God?) who is there in our poore and lamentable eſtate, either withhoulden from God: holy Church their tender mother, or made ſhamefull by reuolte and fall frō the ſame; but for want of renunciation? where do we not ſee, that either parents by children, or children by parents: husbandes by wiues, or wines by husbandes: one frend by an other: the ſubiects by the ſuperiours, and ſuperiours by ſubiectes, are hindered from the ſeruice of God? and that as our Sauiour ſaide, inimici hominis domeſtici eius; the enimies of a man are thoſe of his owne houſhould? Which generall peſtilent diſeaſe we can ſurely impute to no other cauſe, than to the want of renunciation. So that we ſee nothing in the world, ſo ordinarily, ſo daily, ſo generally renounceed, as God him ſelfe and Chriſtian dewty. Thoſe which are by Gods law, and the very law of nature com-

Math. 10.

Parents

commanded to bring vp their children in the dis- Epheſ.6.
cipline and correction of our Lord; are now bent
to no other thing ſo much as to dedicate them vn- Pſal.105.
to the Deuell: as Dauid alſo complained of the Maried per-
like caſe. thoſe which ſhould in the holy eſtate of ſons
wedlocke repreſent the vnſpotted and vnſeparable
coniunction of Chriſt and his Church: Sicut e- Pſal.31.
quus & mulus in quibus non eſt intellectus, not
regarding any other thing but baſe affections: ſeek
to draw one another frō Chriſt the ſpouſe of their
ſoule, and doe deuide Chriſt his ſpouſe frō Chriſt,
whoſe perpetuall lincke they ſhould reſēble. And
that which is moſt ſacrilegious and blaſphemous Obedience.
to ſpeake or thinke: all theſe ſo great and hainous
diſorders are oftentimes fathered either vpon that
ſacred power w̄ God hath ordeined wherby either
wiues vnto their husbandes, or children to theire
parents, or other ſubiectes to their ſuperiours doe
owe a kinde of dewty and obedience: or vpon the
moſt honeſt lincke of humane frendſhippe. as
though either wiues had ſould both body & ſoule
to be by their husbandes morgaged to perpetuall
ſlauery of the Deuell: or parents had autoritie to
kill the ſoules of their children ouer whoſe bodies
they haue no ſuch power: or thoſe which are as it
were Gods Lieuetenants in their ſeuerall offices,
might conuert theire forces to fight for hell, and
lawfully conſtraine their ſouldiers and ſubiectes to
rebell againſt God: or finally as if there were any
perfect frendſhip, where there wanteth honeſty.
All theſe & many other iniquities in the like ſorte,
as by defaulte of renunciation they are committed:
ſo by the performance of the ſame according to

the most sacred law and will of Christ, they may easely be auoided. I purpose therfore by Gods assistance to whose glory I direct my labours, in this treatise briefly to shew how necessary and meritorious a thing Christian renunciation is. and that for no respectes of kinred, obedience, or affection in the world it is to be neglected. And that the same sometime is of counsaile to those which are free: but many times of necessity from which none can be free. It is of counsell: whan voluntarily he which aspireth vnto perfection without any bond at all, selleth that which he hath and geueth to the poore & followeth Christ, that he may haue a great treasure in heauen. Yet I say that this is of counsaile, for those which are free. For those which are in the estate of mariage cannot without mutuall consent seuere them selues except in some cases as we will declare herafter. Bishops also, bondslaues and whosoeuer for some condition or circumstance haue not free power to alter the estate of their life, cannot vndertake a religious or solitary life. Yet this we say that neither parents may hinder their children, nor any other superiour his subiect which is free in this point: from such a resolution.

The purpose of this Treatise.

Renunciatiō is somtimes of Counsell, sometimes of precept. See chap. 2 out of S. Augustin ep. 89. q. 4

Parents can not hinder their children from religion.

We vrge also & defend: that in some case: that which is of counsaile may be of necessity: and that which is of counsaile for some onely because it is not lawfull for all: may be a thing so absolutely required of all maner of persons: which they may vnder paine of dānation be bound to forsake not only riches & externall goods of fortune, but parents, husband, wife, children, & all whatsoeuer is not God him selfe. The child is not bound to forsake his parents

parents: but yet he may doe it with meritt for the seruice of God. The wife may not forsake her husband at her pleasure although it were for to be religious: yet if either the sonne must forsake his faith or his father: or the wife her husband or her maker: most certaine it is, that the thing which was lawfull before in the sonne is now necessary; and that which the wife could not doe before but sinfully: now she cannot neglect but dānably. Hence shall it easely appeare what account as well childrē as wiues, ought in this lamentable contagious time for to make, either of the euell examples or of the peruerse commandements of their superiours: the first wherof sheweth them the way: the second euen driueth them to hell. And of this matter we will not bring our owne discourses, but the most graue sentences of auncient holy Fathers at large: for three causes. First for that they doe not onely declare vs their vncorrupted iudgemēt in these matters which we desire to perswade: but according to the aboundance of that spirit which dwelled w-in them, they are very earnest and copious in exhorting vs to all Christian feruour and perfect abnegation of our selues. Wherfore I doubt not but hence it will come to passe, that although both ỹ searching and translating of these places haue cost me no lesse labour, than if I had vndertakē a wholl worke of my owne: yet this treatise shall be reade with exceeding more fruite than if it had proceded from my owne inuention: here being conteined for the most parte as it were so many godly & deuoute homelies as there are diuerse allegations of Fathers: so that this treatise may serue euery di-

A wife may be bound to forsake her husband. See chap. 8

wherfore this treatise was compiled of sentences of holy Fathers.

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ſtreſſed Catholicke in ſteed of a comfortable ſermon whanſoeuer he wāteth other meanes of fruitfull encouragements. Wherin alſo euery one ſhall ſo much more effectually be moued: becauſe he is ſure that he readeth the deuout ſpeaches of thoſe in whom he may not doubte but God inhabited, and he may very well hope that euē in theſe particuler diſcourſes it is not they them ſelues w̄ ſpeake, but the ſpirit of their Father within them.

Mat. 10.

2 Secondly for that the miſery of our tempeſtuous time continually more and more increaſing, and the huge billous of our troubleſome ſea daily with more violence ſeeking to beat againſt the fortreſſe of our faith: vntill ſuch time as it ſhall pleaſe him who hath ſhutte the ſea within his ſludgates and bolted it within the compaſſe of certaine bounds: to ſay: hitherto thou ſhalt come, and not proceed any farther: and here thou ſhalt breake thy ſwelling waues: it may ſurely happen that this worke may be more neceſſary hereafter than at this preſent. For wheras now perhaps parents and huſbands are ready to preuent vniuſt lawes, and to do before they be vrged, that which hereafter may chaunce to be vrged vnto all: it will be no ſmall aduantage at that time to haue in readines a Parliament of Gods Saintes, and of his moſt holy and auncient Paſtours, for the declaration of our dewty in ſo waighty a matter. The third cauſe w̄ moueth me to make this a worke of auncient Fathers, rather than mine owne: is leaſt happely the like befall in this queſtion which we handle, w̄ doth ordinarily happen in other queſtions of the ſame importance. Our preſent difficulty is (I call it a difficulty

Iob. 38.

fficulty, although in deed the case be most euidēt, because to worldly riche men there is nothing but seemeth difficult: an inheritance which Christ hath permitted them, vntill they leauing their Camells hugenes, will submit themselues vnto the lowlines of Christ) But this our present question is; whether a child by the commandment of parents: or a wife for obedience to her husband: or a seruant or inferiour for dewty to his Superiour: or a father for prouiding for his children: may lawfully doe that which of it selfe is against the law of God, aud preiudiciall to the necessary confession of his faith: & contemptuous withall vnto Christ his Church, & a very separation from the same: Whether I say by these respects of temporall dewty, these hainous deformities may be taken away: and a contrary bond caused of such tēporall obedience or duety: or rather any of those may with meritte in case of perfection, yea & be bound necessarily whan Gods honour so requireth, to renounce all worldly persons, and temporall respects, onely cleauing vnto Christ and his holy will. This is our case, this is our question. But what do we see in the like? who knoweth not how often the question of going to hereticall Churches hath bene tossed in our countrey? And who is ignorant of the generall resolution of all those learned reuerend and godly Priests which are and haue bene in the same? *But what hath happened? Certaine priuate persons, who haue wholly addicted them selues to make them Gods either of their belly and ease, or of the [illegible] ked mammon; setting God behind all thing[illegible] may delight them; will not onely [illegible] refou[illegible]e [illegible]ir

Mat. 19.

*The enemies of the Crosse of Christ whose end is destruc[illegible] on whose God is [illegible] belly, a[illegible] their [illegible] in their co[illegible] fusiō, whic[illegible] mind v[illegible] dly t[illegible] Philip[illegible]

their pernicious cuſtome of frequenting hereticall conuenticles (w were a crime more tolerable) but they refuſe alſo to beleeue that they do amiſſe: and that which is more hainous and a moſt high degree of pride, they defend their wickednes: neither content with this, (as though it were no comfort to periſh alone) they induce and by all poſſible meanes allure their frendes & ſubiectes to the ſame iniquitie. But w what foundation & groūd? becauſe forſooth the cōtrary doctrine proceedeth only from the perſuaſions, terrours or feares of ſome ſelfe minded and wilfull perſons: whom if you deſire to know: they will tell you they be the young clergy. Theſe men vndoubtedly after they haue once learned to conſter latin, and to turne our Ladies Primer, and perhaps the Breuiary, or at Oxford to talke a little of logicke, where it may be they haue looked into the Diuinitie ſchoole (as for Diuinitie who knoweth not that amongſt heretickes none can be learned:) theſe men I ſay betaking them ſelues afterwardes to the ſtudy of Bucolicall and georgicall affaires, and attending to that worldly ſubſtance which God hath caſt vpon thē: no otherwiſe than that young man, which, as the Poets faine, being ſent by his father to keepe ſheepe by dreaming that he was made a Poet, became in deed a Poet: haue ſo ſoudainly become Deuines, that they are more learned, more humble, diſcreet and vertuous, than thoſe which ſcornfully they call the young clergy: but ſhould in deed if they were ſuch as they flatter them ſelues to be acknowledge as the rulers and ſhepheardes of their ſoules.

Dion. c. 2 de diuin. nom.

Hesiodus

For otherwiſe what clergy muſt we ſend theſe men

men vnto for their ſpirituall reliefe? or wherin differeth the young clergy from the ould? or what Catholicke clergy can they find in the wholl world of contrary iudgement? But let vs ſend them to the Conuocation houſe, there ſhall they find the auncient reuerend clergy which they appertaine vnto, for vnto the clergy of Chriſt his Church they nothing belong: And let vs permitte theſe new Doctours with their ould Prelates to gage theire ſoules ſo often ſould already to the Deuell, not vnderſtanding (as S. Paule ſaieth) neither what thing they ſpeake, nor of what they affirme: daily proſpering to the worſe: erring & driuing into errour. It is no maruaile if refuſing to be of the ſheepe of Chriſt, they diſdaine to acknowledge the ſhepheardes of Chriſt. Thoſe who eſteeme their ſoules and tremble at Gods iudgemēts: in ſo ruled a caſe, will flye from ſuch Counſailours as from the Deuells inſtruments. This am I willing and deſirous that they ſhould know, that although the Church of Chriſt hath learned by the mildnes of her ſpouſe to tender the caſe of thoſe which of humane frailty fall into ſinne, and can handle with lenitie ſuch as go from her, and yet in hart are with her: yet doth ſhe and all her trew children profeſſe an eternall hatred vnto thoſe which are peruerters and ſeducers of ſoules as vnto heretickes themſelues: as I hope they ſhall ſhortly be diſcouered what they are if after the definition of the cheife Paſtour, they will remaine ſelfe minded and wilfull in theire ſo pernicious opinion.

1 Tim.1.

2.Tim 3

Of the young clergy.

As for the young yeares of Gods trew clergy w[illegible] theſe men ſeeme to contemne, we may firſt ſay, as the

Ser. o ac. Virg.

Ser. 90. ad Virg.

as the Church ſingeth out of S. Ambroſe of the glorious virgin S. Agnes. Infantia quidem computabatur in annis, ſed erat ſenectus mentis immenſa. Infancy truely was reckoned in her yeeres but deepe ould age was in her mind. and that of the wiſe man Senectus enim venerabilis eſt non diuturna, neque annorum numero computata. cani autem ſunt ſenſus hominis, & ætas ſenectutis, vita immaculata. honourable ould age is not that which is of great and long time, neither is meaſured by the number of yeeres. for the wiſdome of a man are his gray heares, and the auncientnes of olde yeares is an vnſpotted life.

Cap. 4

Beſides it is very well knowen that both in England and out of England, there are euen of this young clergy which they ſpeake of not onely more wiſe, more learned, more vertuous, than theſe reuerend men, thinke them ſelues (for perhaps they thinke better of them ſelues than their neighbours do) but alſo euen as farre growen in yeares as they. although this maketh nothing to the verity of doctrine, & iuriſdiction which they haue ouer ſoules wherin our Sauiour Chriſt reſpecteth not age, but his owne will and pleaſure in beſtowing his holy giftes. S. Iohn was the youngeſt of all the Diſciples, and yet he was eleuated to more high contẽplation than the reſt. S. Peter was not the eldeſt of them all, as being younger than S. Andrew his brother: and yet did our Sauiour geue him charge and iuriſdiction ouer all.

But if theſe men call it the young clergy, becauſe it is ſucceeded vnto that ould reuerend company which for the moſt parte many yeares ſithence is dead

dead and rotten: than do they ſhew the baſe conceite w they carry of Gods Church, as though it were at any time forſaken of Gods ſpirit, and wanted that aſſiſtance in latter ages which it hath had in the former. and ſo they will rotte in their ſinnes, becauſe the clergy of our Fathers age is rottē in the graue. Yet this muſt they of neceſſity acknowledge, that as the holy Church of Chriſt now diſperſed ouer all the world, although in moſt diuers places, yet is but one: euen ſo if we compare that Churh w now is with times forepaſt: although in moſt diuerſe times, yet hath it alwaies bene but one, and is now and ſhall be to the worlds end, that which alwaies it hath bene, that is the ſelfe ſame one. and in like maner although the particuler members of this ſame Church do neceſſarily alter for the mortality of our nature: yet in reſpect of the ſame vniuerſall and Catholicke vnity, and of the ſame ſpirit which gouerneth the Church: it is alwaies the ſame. and ſo this very young clergy as they call it cannot be differēt in maner of gouernment and doctrine from any clergy neuer ſo ould which hath bene Catholicke, ſo long as this clergy which now is though different in perſons from the ould, yet obſerueth all maner of ſubiection & vnity to the one onely roote which is the ſea Apoſtolicke. As without all arrogancy we may ſay thus much, that neuer ſince the firſt conuerſion of our Countrey ſuch vnity was greater. there being not one perſon of the ſame either ordered, or endowed with neceſſary iuriſdiction, but receiuing it not frō any particuler Biſhop, or ordinary autority of Dioceſans, but by the immediate delegation or extra-

ordinary commiſſion of the onely cheife Biſhop: from whoſe particuler knowledge they doe not ſwarue, in the reſolution and managing of matters of the cheifeſt moment, appertaining vnto our religion. So that of the ſoundnes of this very new Clergy theſe ſcrupulous Grāmarian Deuines need not for to doubt: and if there be any ould Clergy wilfully and obſtinately oppoſite vnto this w now it pleaſeth them to terme the young Clergy: that Clergy ſurely is not the Clergy of the Catholicke Church, becauſe it hath ſwarued from the infallible direction of the ſpirit of the Catholike Church, ſpeaking and teaching in Peters chaire. Neither can they proue this of that moſt Reuerend and cō-ſtant ould Clergy which ſpent their liues in Durāce for Chriſt. of whoſe perpetuall vnion vnto the young Clergy our wholle countrey can be a witneſſe. Neither can the being ordered in forraine countreies, make a new and diſtinct Clergy from ſuch as liue at the ſame time in our owne countrey, but that they muſt in all reſpects be of one and the ſame Clergy, & therfore all Clergy perſons of one age make not two Clergies, but one onely. So that very vaine is that diſtinction of theirs of an ould & new Clergy. But whatſoeuer they meane by this new Clergy: Sure it is that either of this Clergy which now is they muſt haue their ſpirituall foode & reliefe if they will haue any (which I ſcarce can hope for) or of none.

Finally of our wholle Clergy for the moſt parte, onely excepting thoſe who by this flattering doctrine that it is lawfull to go to the Church haue ſought to feed the couetous and fearfull humours of theſe

of theſe ſonnes of this world, and therfore haue caſt thẽ ſelues out from the ſight of God, by fighting againſt his Church: and as ſo many Cains are noted with markes of wicked licentiouſnes; (a worthy puniſhment that thoſe which do fornicate frõ God and his Church, are ſuffered alſo to runne headlong into that other fleſhly and beaſtly fornication:) excepting I ſay thoſe few whom God hath permitted to renew vnto vs the examples of Iudas, Simon Magus, Nicholas the Deacon, and others of thoſe moſt high and moſt auncient Colleges: we may by Gods eſpeciall grace in the reſt ſee that counſell fulfilled which S. Paule geueth vnto Timothy: Let no man contemne thy youth: but be an example of the faithfull in word, in conuerſation, in charity, in faith, in chaſtitie. 1. Tim. 4.

A wonderfull young man (ſaith S. Ambroſe in hunc locum. was the moſt holy Timothy, by whoſe example diſordered youth was to be bridled, and the vndewtifull irreuerence of the aged was to be puniſhed. But the holines and learning and purity of life, of this very ſame young Clergy, in ſo many daungers, amongſt ſo ſeculer behauiour, in this great decay of diſcipline in all ages: as it is now renowmed all abrode whileſt theſe ſenſeles defenders of ſchiſme wallow in fleſh and blood: ſo ſhall it be celebrated in all ages whan their bodies are rotten in the graue, and vnleſſe they repent, whan their ſoules, as the Pſalme ſaieth, like ſheepe ſhall be conſumed in hell. Sufficient it is for trew Catholickes, that the worthines of the young Clergy is acknowleged and feared by the Deuell him ſelfe.

That queſtiõ therfore of Going to ỹ Church being ſuppoſed) as ſuffi-

as ſufficiently reſolued by diuerſe meanes heretofore, let vs heare for our Catholicke brethrens cõforte the doctrine of the ould Clergy of Chriſt his Church, concerning Chriſtian renunciation: that ſo all hope may be taken away from the renouncers of Gods auncient Church, to blame the wilfulnes of any young Clergy; The matter trewly ſeemeth vnto me ſo important, and the caſe ſo vrgent: that if the holy Biſhop of Milan S. Ambroſe accounted it to be the neceſſary dewty of Gods Prieſtes euen vnto death to reſiſt thoſe Parents w withdrew their daughters from being Nunnes, a thing of indifferent choice vnto euery one: farre greater neceſſity will there be in confuting thoſe euen with daunger of death, which ſeeke to withdrawe them from all Chriſtian dewty. Et poteſt eſſe (ſaieth that moſt godly Doctour) patientia Sacerdotum, vt non vel morte oblata, ſi ita neceſſe eſt, integritatis ſacrificium vindicetur? And can a Preiſt haue patience that euen with manifeſt perill of death if occaſion be offered, he reſchue not the ſacrifice of integritye? maruaile not therfore (good reader) if I one farre vnworthy of the leaſt credit of any Catholicke Clergy man ſeeme ouer earneſt in this my preface: for by reading ouer this treatiſe thou ſhalt ſee that I differ not herin from the zeale of moſt graue Sainctes of God. if I ſhall profit thē any thing by my reprehenſion: I ſhall be gladd, becauſe they are made ſory vnto penance: if I ſhall do no more but inceníe them; yet I hope I ſhall profit many: Let them in the meane time take it for parte of penance, wheras in deed this is but a pibble ſtone in reſpect of the milſtone which they

How important this caſe was in *S.* Ambroſe his opiniõ.

l. 3. de Virg.

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they muſt expect from the iudgement of Chriſt if they will not be reformed, and except they hould their handes from paper, and auoid publicke occaſion of ſcandalous doctrine in this behaulfe: they muſt needs thinke that if Prieſts for wāt of meanes and commodity haue patience and hould theire peace: there wil be notwithſtanding ſome one or other alwaies ready to reuenge Gods cauſe, and to ſtand in the defence of the neceſſary confeſſion of Chriſt our Redeemer, and of his holy Croſſe.

The order of this Treatiſe.

Thus much therfore being ſpoken of the cauſe and generall maner of this Treatiſe: I will now ſet downe the order of proceeding therin for althogh I could not eaſely diſtinguiſh the ſeuerall matters handled by the Fathers, and almoſt in euery particuler allegation there is occaſion of ſpeaking of euery thing belonging to our purpoſe: yet haue I for the more perſpicuity, and for the more eaſe of the reader ſo deuided the wholle, that we may reduce all to a few principall points. The firſt chapter therfore ſhall be, to ſhew that it is very meritorious and acceptable vnto God, to renounce parents and all things for perfection. For if this be once fully perſwaded, leſſe difficulty will it be to proue that it is lawfull in caſes of neceſſity. The ſecond. That a man is bound vnder paine of eternall damnation, vnto a perfect renunciation of all frendes, kinſefolkes, parents and ſuperiours, their intreaties examples and commaundements: yea and him ſelfe alſo, and all that he hath, whan otherwiſe he ſhould be hindered from the dewty of a Chriſtian. The third ſhall intreate in particuler of the neceſſary renunciatiō ſometimes to be made

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of husband and wife. where as well for to take away occaſion of errour, as for to repreſſe the arrogant peruerſnes of ſome husbands which challenge more autoritie ouer wiues than God or nature hath geuen them. We muſt neceſſarily intreat of ſome lawfull ſeparations of man and wife: & we muſt be forced to doe of our owne: although (if leaſure will permitte) we purpoſe to proue it out of Gods word and auncient Fathers. which if we ſhall not for haſte be permitted to perfourme: yet this will we promiſe that we will ſet nothing downe, but according to the common opinion of Catholicke Doctours.

The fourth chapter we will make, more particulerly of renunciation of a mans patrimony, and care of prouiſion for children.

The fifth beſides that which was ſaide in the ſecond chapter ſhall intreate of renunciation of a mans ſelfe, and neceſſary obligation to ſuffer martyrdome, whā otherwiſe God might be offended. with diuerſe forceable exhortations to the ſame.

Finally ſhall follow the Concluſion. So that in no parte of this Treatiſe except onely in this preface in the concluſion and in ſome parte of the third chapter thou muſt thinke that I ſpeake (gentle Reader) but imagin that the Saintes of God do ſpeake vnto thee. I haue vndoubtedly left infinite places, and many Doctors & might haue bene brought: but this is as much as my time and cōmodity could afford thee: others perhaps may take occaſion hereby to adde other like. theſe I hope will no leſſe moue them which with ſincere mindes ſhall read them, than they haue comforted my ſelfe

whan

whan I haue wrotten them. This onely I desire of the deuout Readers, that as I haue sought nothing elsse in this small labour, but my Catholike Brethrens comfort: so I may reape againe the comforte of their gratefull acceptation.

S. Bern. lib. de præcept. & dispens.

Siue Deus siue homo vicarius Dei mandatum quodcunque tradiderit, pari profecto obsequendum est cura, pari reuerentia deferendum, vbi tamen Deo contraria non præcipit homo. quod si contigerit, pergendum indubitanter consulo in Petri sententiam, quia obedire oportet Deo magis quam hominibus. Act. 5.

Whether God, or man, being the Vicar of God do geue any commandment: with the like care it must be obeied, with equall reuerence it is to be esteemed, yet so long as man commandeth not contrary vnto God. which if it happen, than do I counsell euery one to follow Peters counsell, that we must obey God rather then men.

A TREATISE OF CHRISTIAN Renunciation.

THE FIRST CHAPTER.

That it is very meritorious & acceptable vnto God to renounce Parents and all things for perfection.

The 38 epiſtle of S Auguſtine vnto Lætus. §.1

I Haue read the Epiſtle which you ſent vnto our Brethren, requeſting that they would comforte you, becauſe your new beginnings were ſhaken with great tentations. where alſo you ſignified that you deſired our letters. I was very ſory and could not ceaſe from writing: leaſt I ſhould withdraw both from my owne and from your deſire, that which I ſawe in deed I did owe by the duety of charity. If therfore you profeſſe your ſelfe a nouice of Chriſt, forſake not the tents in the which you muſt euen build that tower of which in the Goſpell our Lord ſpeaketh: for whoſoeuer remaineth in the ſame tower & vnder the banner of the word of God doth fight: him no tentations may pearce on any ſide. from thence both dartes being caſt do flye with great force, and being foreſeene are with moſt firme repaire auoided. Conſider alſo that our Lord Ieſus Chriſt although he be our King, yet by reaſon of that ſociety through which he vouchſafed to be our brother, he calleth his ſouldiers kinges. and forewarned vs that euery one by ſetting forth ten thouſand ſhould be fitte for to fight with a King which hath twenty thouſand.

An exhortation to an eſtate of perfection againſt the mothers will.

Luc. 14.

but a little before he brought thoſe forceable ſimilitudes of the tower and the king, marke what he ſaied. If any one come vnto me and do not hate his father and mother and wife and children and brethren and ſiſters yea and alſo his owne ſoule, *he cannot be my Diſciple. Than he addeth. Who of you deſiring to build a tōwer doth not firſt ſitte downe and reckon if he haue the coſt for the finiſhing therof, leaſt whan he hath laide the foundation, he be not able to builde it, and all that go bie and ſee, beginne to ſay, this man beganne to build & could not finiſh. Or what King going to ioyne warre with another King, doth not firſt ſitte and conſider if he be able with ten thouſand to go againſt him which with twenty thouſand cometh vnto him? otherwiſe whileſt he is yet farre of, he ſendeth an embaſſage praying peace. But whitherto theſe ſimilitudes ſhould tend, by the very concluſion he ſufficiently opened. for he ſaied. So therfore euery one of you which renounceth not all thinges which he hath, cannot be my Diſciple. Therfore as well the coſt for the building of the tower, as the ability of ten thouſand againſt a King with twenty, is nothing elſe, but that euery one renounce all that he hath. And the begining of his ſpeach doth accord with the laſt concluſion. For in this that euery one renoūce all things which he hath, is that alſo conteined that he hate his father and mother & wife and children and brethren and ſiſters, yea and his owne ſoule. For all theſe things are his owne, which for the moſt parte doe entangle and hinder the obtaining not of theſe priuate temporall and tranſitory things, but of that com-

*S. Auguſtin and other Fathers indifferently vnderſtand this place of life & of ſoule.

common good which ſhall remaine for euer. For in what maner at this preſent a certaine woman is your mother: in that maner ſurely ſhe is not my mother. this therfore is temporall and tranſitory: Euen as you ſee already that to be paſſed away that ſhe conceiued you, that ſhee caried you in her wombe, that ſhe brought you fourth, that ſhe nouriſhed you. But in that ſhe is a ſiſter in Chriſt, this ſhe is vnto you and to me & to all thoſe vnto whom one heauēly inheritance; God, as a Father; Chriſt, as a brother, in one ſociety of charity is promiſed. Theſe are eternall things: theſe are not waſted with any conſumptiō of time: theſe things are hoped for, ſo much more firmely to be poſſeſſed, in how much the leſſe by priuate but rather by common right they are to be obteined. This may you very eaſely acknowledge in your owne mother. For whence proceedeth it that ſhe doth now incomber and intrappe you, and wreſt and pull you backe from your courſe begonne; but of that, that ſhe is your priuate and proper mother? for in that ſhe is the ſiſter of all thoſe whoſe father is God, and whoſe mother is the Church, ſhe hindereth no more you than me, and than all our brethren which loue her, not ſo as you in your owne houſe with priuate loue, but with publicke charity in the houſe of God This very thing therfor that you are lincked vnto her w carnall alliance, ought for to worke this benefitte, that you may with more familiarity talke vnto her, and with greater cōmodity counſaile her, that this her priuate loue vnto you may be deſtroied in her, leaſt ſhe make greater account that ſhe hath brought you fourth,

Affection to a mother

of her

of her wombe, than that her ſelfe togither with you, was brought forth out of the wombe of the Church. And this ẅ I haue ſaide of your mother, muſt you alſo vnderſtand of all your other kinred Yea let euery man ſo eſteeme of his owne ſoule, that euen in it he hate all priuate affection, which out of all doubt is but temporall: but that he loue in it that communion and ſociety of which it is ſaied; they had towards God one ſoule & one harte for thus your ſoule is not your owne priuate ſoule, but of all your brethren, whoſe ſoules alſo are yours: or rather whoſe ſoules togither ẅ yours are not diuers ſoules, but one onely ſoule of Chriſt, of which it is ſoung in the Pſalmes: that it may be deliuered out of the hand of the dogge From hence may you very eaſely attaine to the contempt of death. And lett not parents be offended that our Lord commandeth vs to hate them: wheras the very ſame is alſo commanded vs of our owne ſoule. For euen as in this place of ſcripture concerning our ſoule we are commanded to hate it with our parents: euen ſo that which in another place the ſame Lord ſpeaketh of the ſoule, may moſt fitly be applied euen vnto our parents alſo. Who loueth his ſoule (ſaieth he) ſhall deſtroy it. I will ſay alſo confidently. Who loueth his parents, ſhall deſtroy thē. For of the ſoule, that ẅ he called it in the other place, hating here he calleth deſtroying it. For euen as this precept by the which we are commanded to deſtroy our ſoule, is not ſo to be vnderſtood that euery one may kill him ſelfe, ẅ is a moſt hainous ſinne, and yet it tendeth hereunto that euery one kill in him ſelfe the carnall affection.

To any kinred.

To our owne ſoule

Act.4.

Pſal.21.

Contempt of death.

Hatred of Parents.

Io.12.

what it is to deſtroy our ſoule

ction of his ſoule, wherby this preſent life is delight full, with the hinderance of the life to come: (For this is that which was ſaied, let him hate his ſoule, lett him deſtroy his ſoule: which notwithſtanding is donne by louing it: wheras moſt plainly he laieth before vs the benefitte of getting the ſame ſoule ſaying: Who hath deſtroyed it in this world, ſhall finde it to life euerlaſting.) Euen ſo in like maner of our parents it is moſt iuſtly ſayed. that who loueth them muſt deſtroy them. not by killing them in parricidiall maner, but that deuoutly and courageiuſly with ỹ ſpirituall ſword of the loue of God he ſtriking & killing that carnal affection of theirs, wherwith they endeuour to entangle both themſelues and thoſe alſo whom they haue begotten w the inticements of this world; may cauſe that to liue in them wherby they are our brethren, and wherby togither with their tẽporall children, they acknowledge their euerlaſting parents God and the Church. Beholde the deſire of knowing ỹ truth, and vnderſtanding the will of God in his holy ſcriptures doth draw thee. the office of the Euangelical preaching doth draw thee. Our Lord geueth a ſigne that we watch in his tentes, that we builde the tower, out of the which we may both eſpye and keepe backe the enemie of euerlaſting life. God and the Church our Parents

The heauenly trompett doth inuite the ſouldier of Chriſt vnto the combate: and thy mother doth withdraw thee. not ſuch a mother truely as was that of the Machabees: nor yet like vnto the Lacedemonian mothers, of whom it is recorded that more effectually and earneſtly then the very diſplaiing of banners and ſound of trompetts they incited 2. Mach. 7.

their

their children to ſhedd their blood for their earthly countrey. For that mother which for the learning of life, doth not ſuffer you to be eſtraunged from ſeculer cares, doth ſufficiently ſhew how well ſhe would permitt you (if ſuch neceſſity happened) vtterly to abandon the world, for to ſuffer death. But what ſaieth ſhe? What doth ſhe alleage? perhapps thoſe tenne monethes in which you loaded her bowells, & the trauailes of her bringing forth, and the labours of your bringing vp. O this, this, o kill this with the word of ſaluation, deſtroy this of your mother, ỹ you may find her for life euerlaſting. This do you remember to hate in her, if you loue her, if you be the Nouice of Chriſt, if you haue laied the foundation of the tower, leaſt the paſſengers ſay: this man beganne to builde and could not finiſh. For this is a carnall affection, and yet ſmelleth of the olde man. This carnall affection as well in our ſelues as in our frendes doth the warfare of a Chriſtian exhorte vs to deſtroye. Yet lett no man be vnthankfull to his parents, neither ſette light by theſe very benefittes of his bringing forth, and nouriſhing in this life: but lett him rather obſerue euery where piety. Lett theſe things take place, where greater thinges do not inuite vs. The Church our mother, is mother alſo of thy mother. ſhe hath conceiued vs of Chriſt, ſhe hath brought vs forth by the blood of Martyrs, ſhe hath borne vs vp to euerlaſting light, ſhe hath nurſed vs and yet doth nouriſh vs with the milke of faith, and preparing ſtill more perfect meates, quaketh to ſee you yet little ones and like toothles infants to do nothing but crye.

Luc.14. Carnall affection.

The Church our mother.

This

This mother enlarged ouer the wholle world is toſſed w̃ ſo many and ſo diuerſe incurſions of errours, that her vntimely childrē are not now affraid with deadly armour to warre againſt her. Alſo through the ſluggiſhnes and benummed dulnes of certaine which as yet ſhe hath in her lappe: ſhe bewaileth that her members are in very many places waxen colde, and now vnfitte for to cheriſh her little ones. Whence, but of her other children, whence, but of her other members, amongſt w̃ your ſelfe are one, doth ſhe require her iuſt and dew ſuccour? And you forſaking her neceſſities will you turne backe vnto carnall ſpeaches? doth not ſhe with more greeuous complaints fill your eares? doth not ſhe ſhew vnto you more louing bowells and heauenly pappes? Herunto adde her ſpowſes taking fleſh vpon him that you ſhould not cleaue vnto fleſhly things, & the eternall word vndertaking thoſe things which your mother doth contumelioufly reproue, leaſt you ſhould deale therwith: adde alſo reproches, whippings, death, yea and the death of the Croſſe. O you which were conceiued of ſuch ſeed, o you borne vnto a new life in ſuch a wedlocke, do you languiſh and conſume away againe into the olde man? Yea had not your Emperour an earthly mother? who notwithſtanding whileſt he was buſie in heauenly things, hearing tidings of her anſwered: Which is my mother, or w̃ are my brethren? and ſtretching out his handes towardes his Diſciples ſaide, that none belonged to his kinne, but ſuch as did his Fathers will. In which number vndoubtedly he comprehended the holy Virgin her ſelfe, for ſhe alſo

Neceſſity of the Church

Example of Chriſt.

Mat. 12.

alſo fulfilled the will of his Father. And ſo that excellent and Diuine maſter both deſpiſed in compariſon of heauenly alliance the name of a mother which was ſpoken vnto him as priuate and peculier, becauſe it was earthly: and declaring the ſame heauenly alliance in his Diſciples, ſhewed W what lincke of kinred that ſame Virgin with other of his Saintes was ioined vnto him. But leaſt by this moſt holeſome inſtruction wherin he taught that carnall affection in parents ſhould be contened, he might geue any colour vnto errour, wheras ſome men deny that he had a mother: in another place he warneth his Diſciples, that they ſhould not ſay they haue a father on earth: to the intent that as it was manifeſt that they had fathers, ſo it might be euident that he had a mother; whoſe earthly alliance yet he deſpiſing, might geue vnto his Diſciples example of deſpiſing the like affinities. And are theſe things interrupted by the voices of thy mother, and amongſt theſe thinges is there any roome for the memory of a bigge belly and of a nurſe, that of Adame and Eue thou mighteſt be borne another Adam? Beholde rather, beholde the ſecond Adam from heauen, and cary now the likeneſſe of the heauenly Adam, as thou haſt carried of the earthly. Yea here lett take place thoſe motherly benefittes, which are reckoned vp vnto thee for the effeminating of thy minde. Let them in any wiſe take place, be not vngratfull: returne ſpirituall things for carnall, for temporall euerlaſting, if ſhe will not follow thee, lett her not hinder thee. Will ſhe not be conuerted vnto better? lett her not peruert thee vnto worſe, and ſo ouer-

throw

throw thee. What Skilleth it whether in a wife or in a mother ſo that in enery woman Eue be auoided? For this pretence of piety and dewty, commeth from the leaues of that tree, wherw our firſt parents did firſt couer them ſelues in that damnable nakednes. And whatſoeuer in thoſe wordes and ſuggeſtions ſhe alleageth vnto you as an office of charity, that ſhe may wreſt you from the moſt pure and ſincere charity of the goſpell: appertaineth vnto the crafte of the ſerpent, and to the dubble dealing of that King which hath twenty thouſand, which we are taught by the ſimplicity of ten thouſand, that is by the ſimplicity of a harte wherin we ſeeke God, to ouerthrow. Harken rather vnto theſe thinges my deareſt, and take vp your Croſſe and follow our Lord. for whan we being togither I perceaued, that you were hindered by domeſticall cares frō the ſtudy of godlines, I eſteemed you rather to be caried & lead by your Croſſe than to beare and carry it. For our Croſſe c̄w our Lord will haue vs carry that we may readely follow him, what doth it ſignifie but the mortality of this fleſh. For this is that c̄w croſſeth and afflicteth vs, vntill death be ſwallowed into victory. This very Croſſe therfore it ſelfe muſt be crucified, and pearſed with the nailes of the feare of God, leaſt with looſe and not reſtrained members you be not able to carry her rebelling. For follow our Lord, but carrying her you can not. For how do you follow him, if you be not his? but thoſe which are of Ieſus Chriſt (ſaieth the Apoſtle) haue crucified their fleſh with her paſſions and deſires. If there be any mony in your worldly good, with the trouble of

All excuſes in the ſeruice of God are Adames leaues. Gen.3.

Carying the Croſſe.

Gal.5.

which it is neither expedient nor decent you be incumbred: that is truely to be geuen to your mother and domesticalls. For their necessity (if you haue purposed to distribute such things vnto the poore that you may be perfect) is for to be first regarded. for if any man (saieth the Apostle) hath not care of his owne especially of his domesticalls, he hath denied the faith, and is become worse then an infidell. For the ordering of which things, and to free your owne shoulders, that you might receiue vpon them the chaines of wisdome, if you tooke your iorney from vs: what hurt can you take, or how can you be moued with your mothers teares flowiug forth nothing but flesh, or with the running away of your seruant, or death of your maides, or sicknes of your brethren? If charity be ordered within you Skilfully to preferre the greater thing before the lesser, and to be moued with pittye that the poore may be preached vnto: least the plentifull harueſt of our Lorde, through want of workemen may lye a pray vnto the birdes. Skilfull also to haue a ready hart to followe the will of our Lord in that which he shall determine to do with his seruantes, either by scourging them or by sparing them: meditate these things: study on these things, that your profiting may be manifest in all things. Beware I beseech you least you cause more sorow in your good brethren by your slacknes, than before you wrought their comforte by your forwardnes.

Parents if they be in necessitie must first be prouided for in distribution of almes

1. Tim. 5.

Cant. 2. Order of charity

Sanit Ambrose in the end of his first booke of Virgins. §2.

Some

Some man will say vnto me: thou euery day setteſt forth vnto vs the commendation of Virgins. what ſhall I do, whereas euery day I inculcate the ſame things and profit nothing? But it is not my faulte. Beholde out of the territory of Placentia there come Virgins for to be conſecrated, there come out of the ſtate of Bonony, there come out of Mauritania that here they may take the Veale. A ſtraunge caſe it is which you ſee: here I preach, and there I perſwade. if the matter go ſo, lett vs preach other where, that we may perſwade here. What a thing is it, that euen they that heare me not, do follow my aduiſe, and thoſe which heare me do not follow it? For I vnderſtand, that many Virgins deſire, but ỹ they are forbidden ſo much as to go abrode by their mothers, & that w̃ is worſe, by their mothers being widowes, with whom I will now talke a while. Truely if your daughters loued a man, according to the lawe they might chooſe whom they would. than to whom it is lawfull to chooſe a man, is it not lawfull to chooſe God? Beholde how ſweete is the fruite of purity: which ſauoureth euen in the actions of barbarous people. From the vttermoſt partes of the nearer and farther Mauritania, Virgins are brought, deſiring to be conſecrated here: and all their families being in captiuity, yet cannot purity be kepte captiue. ſhe profeſſeth the kingdome of eternity, w̃ lamenteth the iniury of her ſeruitude. For what need I ſpeake of the Bononian Virgins, a fertill flocke of purity, which depriuing them ſelues of worldly delightes, do dwell in a ſanctuary of virginity, without any company of the other ſexe, not

Of maidens entering in to religiõ without Parents conſent.

Conſecrating of Nunnes.

Chidren may chooſe their mariage but w̃ their Parents direction and likinge

A Nunnery

without the company of purity, and now arriuing to the number of twenty, and the hundredfould fruite, their parents houſes being forſaken, walke in the tentes of Chriſt, vnwearied ſouldiers of chaſtitie. ſometimes they are heard all ouer ſinging ſpirituall ſonges, otherwhiles with their owne labours they gette their liuing, and with their hands they ſeeke a ſuccour for almes and liberality. and if they do but ſmell the ſauour, wherby to trace out Virginity (for aboue all other games, they ſeeke after the hunting of purity) W all manner of carefull diligence they tracke the hidden pray euen vnto the denne. or if they perceaue any one now ready to the flight: you ſhall ſee them all to riſe vp with wholle winges, to flutter with their feathers, to daunce and leape, and with a chaſte quire of purity to compaſſe her flying, vntill ſhe being delighted W the bewtifull aſſembly forgetting her houſe and countrey, fall into the nettes of purity, and the haies of chaſtitie. A good thing than it is if the endeuours of parents fauour the Virgin, as certaine ſtabells of purity. But that is more glorioufe, if the fire of tender age, without any olde tinder, of it ſelfe do thruſt it ſelfe into the fewell of chaſtity. Will thy parents deny thee a dowry? But thou haſt a rich ſpouſe, with whoſe treaſure thou being contented, needeſt not to ſeeke the benefitte of thy fathers inheritance. how much better is a chaſte pouerty, than the commodity of a dowry? and yet whom haue you euer heard by the loue of Virginity to haue bene depriued of their lawfull portion? Thy parents ſpeake againſt thee, but they deſire to be wonne: they reſiſt at the beginning, becauſe they are loath to beleeue thee. Oftentimes

It is meritorious to induce to religion.

Children may be religious without conſent of Parents

they are angry, that thou maiest learne to ouercome; they threaten disinhereting, to trye if thou canst sett nought by all worldly losses. They flatter thee with exquisite allurements, to see if the inticementes of diuerse pleasures cānot mollifie thee. they exercise thee(o virgin)whilest they enforce thee And this is the first Skirmish, which thy parents pensiue desires doe offer thee. First o maiden) ouercome* piety. if thou ouercomest thy house, thou ouercomest the world. But go to, suppose you lose your patrimony: do not the future Kingdomes in heauē requite the losse of fading & brittle possessions? Although if we beleeue heauenly wordes, there is no man which shall leaue house, or parents, or brethren, or wife, or children, or sonnes for the Kingdome of God, and doth not recaue seauen times as much in this time, and in the world to come life euerlasting. Repose thy trust in God: thou which committest thy money to a man, lend it vnto God. The good gardian of thy pledged hope, will repay the talent of thy faith with multiplied vsuries. Truth doth not deceaue, iustice doth not circumuent, vertue doth not beguile. And if you beleeue not the oracle of Gods word, at the least beleeue examples. In our time a certaine maiden, once noble in the world, now more noble vnto God, when she was vrged to mariage by her parents and kinsefolkes, tooke her refuge to the holy altar for whither better could a Virgin flye, than where the sanctuary of Virginity is offered vp? But here was not the end of her boldnes. There stood before the altar of God, the hoast of purity, the sacrifice of chastitie: sometimes

*Piety is the duety w Children owe vnto Parents and Parents to children. Luc. 19.

An example. Aultars stood in S. Ambroses time. Masse a Sacrifice and Christ really present in it.

times laying the Biſhops hand vpon her head, demaunding conſecration, other whiles impatient of that iuſt delay; & laying her head vnder the aultar. Canſt thou (ſaieth ſhe) o mother, veale me better than the aultar can veale me, which ſanctifieth the veiles them ſelues? more comely is that veile, in which Chriſt the head of all men is daily conſecrated. What meane you my Coſins? why do you yet ſtill turmoile my mind, by ſoliciting my mariage? I haue it long ſince prouided. Do you offer me a ſpouſe? I haue found a better. Reckon vp neuer ſo great riches, boaſt of nobility, vaunt of autoritie: I haue him to whom none may be cõpared: riche with the wholle world, autorized with abſolute empyre, noble with heauen it ſelfe. If ſuch a one you haue; I refuſe not your choiſe: if you cannot finde the like; you prouide not for me, but you enuye me.

As well in mariage as in conſecration are giuen veiles the one beinge a mariage to the world the other to God

Than the reſt being ſilent, one onely ſaied very abruptly: what if thy father liued, would he ſuffer thee to remaine vnwedded? But ſhe with greate religion, and modeſt piety: and therfore happely he died that there might be none to hinder me. Which anſwere concerning the father, that perſon by his ſpeedy death ſhewed to be a propheſie of him ſelfe. By that meanes the reſt, euery one fearing his owne caſe, beganne to fauour her whom they ſought to hinder. Neither did the Virgin ſuffer any loſſe of her riches, but rather receiued the increaſe of her integrity. You haue heard (o maidens) the reward of deuotion, beware (o parents) the example of offending.

A daungerous thinge to hinder vertew

Greg-

Greg. lib. 7. mor. c. 17. & 18. §. 3.

THose which with earneſt ſtudy and not with diſordered ſteppes do follow the reward of euerlaſting promiſe, euen as they deſpiſe them ſelues for the loue of God, euen ſo do they ſette at nought all thinges by which they feele them ſelues hindered. and wheras for God it is neceſſary they ſerue to whoſoeuer they are able, for God they deny euen vnto their kinſmen their priuate ſeruices. Of the hating of carnall kinred for perfection.

Hence is it that whan one ſaied, ſuffer me firſt to go and bury my father: he preſently heard frō the mouth of truth, ſuffer that the dead bury the dead, but thou go and preach the Kingdome of God. wherin is to be noted that whileſt that choſen Diſciple is reſtrained from the buriall of his father, no deuoute man may of carnall affection perfourme that to his father, which for the loue of our Lord he is bound to do euē for others. Hence againe ſaith the truth: if any man come vnto me, and hate not his father and mother and wife and ſonnes and brethren and ſiſters yea and alſo his owne ſoule, he cannot be my Diſciple. in which place wheras the hate of our owne ſoule is ioyned with the hate of our kinſefolke: it is manifeſtly ſhewed vs, that ſo we are commanded to hate our kinſefolkes as we are cōmanded to hate our ſelues. that drawing them vnto euerlaſting things & neglecting their carnall frendſhip whan it hindereth vs, we may learne with the temperate Skill of diſcretion both to loue them conueniently, & to hate them holeſomely, that our hatred may ſo ariſe through loue, that we may be able by hating thē more Mat. 8. Luc. 14.

more sincerely to loue them. Hence also is it saied by Moises: Who saieth to his father and his mother, I know you not, and to his brethren I do not know them, neither haue knowen their children: these haue obserued thy word, & thy bargaine, & haue kept thy iudgements. For ỹ man doth desire to know our Lord more familiarly, who for desire of piety desireth not to know whom he knew carnally. For with great losse is the knowledge of God diminished, if therwith there be any parte for fleshly knowledge. Euery one therfore must be seuered from his kinsemen and frendes, if he will the more truely be ioyned vnto the father of all. that so much the more soundly he may loue those whom valiantly he neglecteth for God, by how much the more he forgetteth the fading affection of carnall society. We must truely euen temporally do more good to those vnto whom we are nearer: because euen the fire burneth that which is applied vnto it, but first it consumeth that wherof it was kinled. We must acknowledge ỹ nearenes of earthly alliance, and yet whan it letteth the course of the mind, not so much as know it. that so the faithfull mind inflamed with godly deuotion, may neither despise those things which are so neare it here below, and yet setting the same in cõuenient order within him selfe, he may surmount them for the loue of those things aboue. With diligent care therfore must we prouide least the loue of the flesh creepe vpon vs and diuerte the gate of our harte from the true way, and hinder the force of the supernall loue, and with the laying on of a heauy burden, presse downewarde our arising mind

Deut. 33

mind. For ſo muſt euery one haue compaſſion of his kinreds neceſſitye, that through compaſſion he ſuffer not the force of his intention to be hindered; that the affectiō of his mind may fill his bowells, and yet not auerte him from his ſpirituall purpoſe. Neither truely do not holy men loue their kinred to helpe their neceſſities, but this very loue do they ouercome with ỹ loue of ſpirituall things: that ſo they may temper it with the meaſure of diſcretion, that they may not therby ſwarue from the direct way neuer ſo little. Whom therfore thoſe Kye do very well ſignifie vnto vs, which going vnder the arke of our Lord vnto ỹ mountaines do ſhew at once both their affection and rigour. as it is written. They tooke two Kye which did ſuckle their calues, and yoaked them to the carte, and ſhutte vp their calues at home, and laide the arke of God vpon the carte. And preſently there followeth. the Kye went directly by the way w̄ leadeth vnto Bethſames and they went with eqnall pace, ſtill going forward and bellowing, and declining neither on the right hand nor on the leſte. For beholde the calues being ſhutte vp at home, thoſe Kye which are tied to the carte vnder the arke of our Lord, do groane and go forward: frō within they ſend forth bellowings, and yet from the way they change not their ſteppes. through compaſſion they feele affection, and yet do they not bow their neckes backward. So; So is it neceſſary that theſe do proceed which hauing vndertaken the yoake of the ſacred law, doe now by inward knowledge carry Gods arke, that pittying theire kinnes neceſſity, they decline not from their former

Affection to children

1. Reg. 6.

vertuous iorney. For Bethſames is the houſe of the ſonne. than, to go vnder the arke of our Lord to Bethſames, is with heauenlye ſcience to drawe neare vnto the habitation of eternall lightſomnes. But than do we truely go vnto Bethſames, whan going ſtraight forward, we decline not no not for the affection of our children, vnto bywaies of errour. The loue of whom muſt truely poſſeſſe but not bow our mind, leaſt the very ſame mind either be to hard, if affectiō do not moue it, or be to ſofte, if ſuch mouing do bow it. We will conſider a little bleſſed Iob, in whom the yoake of Gods feare had mortified the necke of his harte, with what great wiſdome of diſcretion he carrieth the arke of diuine knowledge. hauing loſt his calues he belloweth. for hauing heard the death of his ſonnes he ſhaued his head, & fell to the ground: but yet he goeth bellowing on the right way, becauſe his mouth in lamenting is opened vnto Gods praiſe, he preſently ſaying. Our Lord hath geuen, our Lord hath taken away, euen as it pleaſed our Lord ſo is it come to paſſe: bleſſed be the name of our Lord.

Iobs affection to his children

S. Hierom. ep. ad Furiam. §. 4

He cōmendeth vnto her the crowne of widowhead againſt the aſſaults of Parents and frends

You deſire in your letter, and humbly intreate me, that I will anſwere you, or rather write vnto you in what maner you may liue, and conſerue the crowne of widowhead, without any blemiſh of the honour of your good name. my mind reioiceth, my bowells do daunce, my affection doth leape, becauſe you deſire to be ſuch after your huſbands death, as your mother Titiana of holy me-

mory

mony was long time her husband liuing. Her praiers and deuotions are heard. she hath obtained in her onely daughter, that which she possessed whilest she liued. You haue moreouer a very greate Priuiledge of your aunceſtours, that euen from Camillus, either none at all or very few women of your ſtocke was maried the ſecond time: ſo that you are not ſo much to be praiſed if you remaine a widow; as to be deteſted, if being a Chriſtian you perfourme not that, which heathen women for ſo many ages haue obſerued. I ſay nothing of Paula and Euſtochium, flowers of your family, leaſt I may ſeeme to take occaſion by the exhorting of you to praiſe them. I lett paſſe Bleſilla which following her husband your brother, in a ſhort ſpace of life fulfilled many yeeres of vertue. And I wold to God that men would imitate the praiſes of women. and wrinckled ould age would perfourme that w voluntary youth doth offer. Wittingly & willingly I thruſt my hand into the fire, many coũtenances will frowne, many armes will be throwē, & angry Chremes wil rage w his foaming mouth. many great perſonages will be incenſed againſt my epiſtles, the wholle company of nobles will thunder, that I am a witch, that I am a ſeducer, worthy to be baniſhed from all ciuill cõmon wealthes. Lett them adde if they will, a Samaritane alſo, that I may acknowledge my Lords title. Surely, I doe not deuide the daughter from her father. neither doe I ſay that of the goſpell, ſuffer the dead to bury the dead. For whoſoeuer beleeueth in Chriſt liueth and whoſoeuer beleueth in him, ought ſurely for to walke euen as he walked. Honour your father

She died halfea yeere after her husband

So do now adaies worldly Politicks againſt Preiſts and others

ther: but ſo, if he ſeuere you not from your true father. So long acknowledge the lincke of your blood how long he acknowledgeth his creatour.

Pſal. 44. For otherwiſe Dauid will preſently ſing vnto you: Heare o daughter, and ſee. and incline thine eare, and forget thy people and the houſe of thy father: and the King will deſire thy bewty becauſe he is thy Lord. O great reward of forgetting ones father. the King will deſire thy bewty. becauſe thou haſt heard, becauſe thou haſt ſeene, becauſe thou haſt inclined thy eare, and forgotte thy people and the houſe of thy father; therfore will the King deſire thy bewty, and will ſay vnto thee: Thou arte all faire, o my frend, and there is no ſpotte in thee. What thing more faire than the ſoule which is called the daughter of God, and ſeeketh no forraine ornaments? ſhe beleeueth in Chriſt, and with this ambition ſhe goeth to her ſpouſe, hauing the ſame to her Lord and her ſpouſe. What miſeries mariage haue; you haue learned in mariage it ſelfe: and you haue bene filled with * quailes euen vnto lothſomenes. your iawes haue tried moſt bitter choler you haue caſt ont thoſe ſower and vnholeſome meates, you haue eaſed your boiling ſtomacke. Why will you yet throwe in againe y which once was hurtfull vnto you? The dogge returned to his vomett, and the ſow waſhed, into her wallowing in the mire. The very brute beaſles, and reſtles birdes, do not fall the ſecond time into the ſame ſnares and nettes. Do you feare leaſt the family of the Furij be extinguiſhed, & leaſt your father haue not a babe by you, which may creepe in his boſome, and beſlauer his necke? What I pray you, haue

Forgetting of Parents

* He alludeth to the quayles w the Iſralites firſt deſired and after loathed. Num. 11.

2. Pet. 2.

Hope of poſterity & of conſerning the family.

haue all which are maried children, and thoſe children which they haue do they alwaies anſwere to their kinred? Yea ſurely Ciceroes ſonne did reſemble his fathers eloquence: and Cornelia your auncestreſſe, an example of honeſty and fecundity, had much ioy of the Gracchi her ſonnes. it is ridiculous to hope of a certainty for that, which both many haue not had, & haue loſt whan once they had it. To whom will you leaue ſo great riches? to Chriſt who cannot dye. Who ſhall be your heire? he which is alſo my Lord. your father will mourne, but Chriſt will reioiſe; your family will be ſorowfull, but the Angells will be ioifull. Let your father do what he will with his ſubſtance: you are not his by whom you were borne, but his by whō you were borne againe, and who redeemed you with an exceeding great price, euē with his blood.

Childrē are not their Parents.

Out of the epiſtle of the ſame Sainte vnto Marcella of the ſicknes of Bleſilla. §. 5

Abrahām is tempted in his ſonne, & found more faithfull. Ioſeph is ſould into Aegipt, that ſo he may feed his father and brethren. Ezechias is terrified with his death at hand, and reſolued into teares, hath his life prolonged for fifteene yeares. Peter the Apoſtle is afflicted w̄ our Lords Paſſiō, and weeping bitterly, he heareth; Feed my ſheepe. Paule a rauening woolfe and another young Beniamin is ſtrooken blind in a traunce, that he may receiue his ſight: and being compaſſed with a ſoudaine horrour of darknes, calleth him Lord, whom before

He defendeth Bleſilla embracinge an eſtate of perfectiō againſt her frends deſire whom he calleth Antichriſt.

before he persecuted as man. Euen so now, o Marcella, we haue seene our louing Blesilla thirty daies cõtinually to haue bene tormented w̃ the burning of an ague: that she might learne to reiect the delightes of that body which shortly after is to be cõsumed with wormes. To her also came our Lord Iesus, and touched her hand, and behould she arising now serueth him. she sauoured somewhat of negligence: and being tied with the bandes of riches, she lay in the sepulcher of the world. But Iesus groned, and being troubled in spirit, cried out: Blesilla, come forth. Who arose whan she was called, and being come forth now sitteth at the table with our Lord. Lett the Iewes threaten & swell, lett them seeke to murder her which hath bene raised vp againe; and lett the onely apostles reioise. she knoweth that she oweth her life vnto him, who did restore it. she knoweth that she embraceth his feete, whose iudgement lately she feared. her body lay almost dead: and death approching did shake her gasping members. Where were than the helpes of her kinred? where were than the wordes full of vanity? she oweth nothing vnto thee o vngratefull kinred, which dying to the world is reuiued vnto Christ. Who is a Christian, lett him reioise: he that is angry, sheweth that he is no Christian. A widow loased from the bond of mariage, needeth nothing but perseuerance: But doth the browne garment offend any person? lett Iohn offend him, than whom amongst the sonnes of women there was none greater: who being called an Angell, baptized our Lord himselfe, for he also was cladd with a camells Skinne, and

These men are like to Iewes spiritually seeking to murder Lazarus

The discription of an holy widow

and girded with a girdle of heare. do groſſe meates diſpleaſe thē? nothing is more groſſe than locuſts. Let thoſe women rather offend Chriſtian eies who with verniſh and colourings paint their eies and cheekes, whoſe plaiſtered countenances deformed with ouermuch ſhining, do reſemble idolls. who if they happen for want of heed to let fall a teare, it trickleth down in a furrow: whom not ſo much as the very number of their yeares can perſwade that they are olde: who with other folkes haire ſett forth their head: and paint out in aged wrinckles their youth fore ſpent: who finally in preſence of many nephewes are trimmed like trembling girles. Let the Chriſtian woman bluſh, if ſhee force the comelineſſe of nature, if ſhe make prouiſion for the fleſh vnto concupiſcence, in which according to the Apoſtle, whoſoeuer are delighted, cannot pleaſe Chriſt. Our widow before was very carefully dreſſed: and all the day at the glaſſe ſhe ſtudied what might be amiſſe. now ſhe confidētly ſaith. But we behoulding the glory of our Lord with face reuealed, are transformed into the ſame image, from glory vnto glory, as of our Lords ſpirite. Than the maides did platte her heare, and the harmeles head was wringed with friſeled toppes: but now the vntrimmed head knoweth this to ſuffiſe it, that it is couered. Than did the very ſoftnes of feathers ſeeme hard and ſhe could ſcarce lye in the raiſed beddes. now ſhe riſeth betime for to pray, & with her ſhrill voice preuenting the others in ſinging Alleluia, ſhe is the firſt which beginneth to praiſe her Lord. ſhee kneeleth vpon the bare ground, and with often teares that face is purged, 2 Cor. 3.

ged, which before was defiled with painting. after praier, there are ſoung pſalmes: and the feeble necke, and wearied knees, and ſleepy eyes, for the earneſt feruour of the mind, can ſcant obtaine any reſt. the mourning gowne is leaſte fouled, whan ſhe lieth on the ground. The courſe pantoffle affordeth the price of gilte ſhoes vnto the poore: the girdle is not beſette with golde & pretiouſe ſtones: but wollen, and moſt pure becauſe of the ſimplicity: and ſuch as may rather ſtraiten the veſtiments than adorne thē. If the ſcorpion enuieth ſo good a purpoſe; and with flattering ſpeach perſwade againe to eate of the forbidden tree: in ſteed of a ſhoe, lett him be cruſſhed with ANATHEMA, and whileſt he dieth in his poiſon lett him haue this anſwere: Go after me Satan: which is as much to ſay, as aduerſary. for he is ỹ aduerſary of Chriſt, and an Antichriſt, whoſoeuer is diſpleaſed with the precepts of Chriſt. I pray you what haue we donne like vnto the Apoſtles, that they are ſo offended? They forſake their aged father with their ſhippe and nettes: the publicane riſeth from the cuſtome houſe, and followeth our Sauiour: The Diſciple which deſired to returne home, and bidd his frendes farewell, is forbidden by our maſters voice. The buriall of a father is not allowed, and it is a kind of piety, for our Lord to be voide of piety. We, becauſe we go not in ſilkes; are eſteemed Monkes: becauſe we are not droncke neither open our mouthes vnto diſſolute laughter; we are called graue and melancholy: if our coate be not gorgeouſe, we ſtraite heare that cōmon prouerbe: he is an hypocrite & deceiuing Greciā. Let thē vſe euen yet more

A deſcription of Antichriſt.

The Apoſtles forſooke their Parents.

See how

yet more rude ſcoffes, and carry about w^th^ē men ſtuffed with fatte paunches. our Bleſilla will laugh and not diſdaine to heare the reproches of croking frogges, wheras her Lord and maſter was called Beelzebub.

earneſt Gods Saints haue bene againſt the Perſecutors of vertue.

A notable epiſtle of Saint Bernard in the perſon of one Helias a monke vnto his parents. ep. 111. §.6

THe onely cauſe for which it is not lawfull to obey our parents, is God. For he ſaieth: Who loueth his father and mother more than me, is not worthy of me If you loue me in deed as good & godly parents: if you carry a true and faithfull pietie towardes your ſonne: why do you diſquiet me being about to ſerue God the father of all, and endeuour to drawe me backe from the ſeruice of him to whom for to ſerue is to raigne. Verely I now perceiue that a mans enemies are thoſe of his owne houſhould. In this I muſt not obey you, in this thing I take you not for my parents, but for my foes. If you loued me, you would certainely reioiſe, becauſe I go to my father & yours, yea and the father of all. otherwiſe what haue I to do with you? What haue I of you, but ſinne and miſery? onely this corruptible carcaſe which I carry; I confeſſe and acknowledge that I haue of yours. is it not ſufficient for you that wretches that you are, you haue brought me a wretch into the wretchednes of this world: and that alſo ſinners ye you are, you haue in your ſinne begotten me a ſinner: that you haue in ſinne nouriſhed him which was borne

He defendeth his entry into religion againſt them. Mat. 10

True loue of parents towardtheir children. Mat 10. Mich. 7

in sinne: but by enuying me that mercy which I haue obteined of him which will not the death of a sinner, you seeke to make me also the sonne of hell fire? O hard harted father, ô cruell mother, ô parents most tyrannicall and impious, yea rather not parents but parricides, whose greife is the saluation of their pledge, whose comfort is the death of their sonne. which had rather haue me perishe with them, than raigne without them. which go about to recall me vnto the shipwracke againe, from which I escaped at the length though naked: to the fire againe, from whence I scant could gett forth halfe consumed: to the theeues againe, by whom I was lefte halfe murdered: although by the mercy of the Samaritane, I finde my selfe some what recouered: which endeuour to bring backe the souldier of Christ now almost triumphing at the winning of heauen (which I boast not of in my selfe, but in him which conquered the world) from the very entrance of glory, as a dogge to his vomitte & a sow to her myre, euen into the world againe. A straunge abuse The house is on fire, the flame is euen at our backe: & he which auoideth it is forbidden to departe, he ẅ hath escaped it is perswaded to returne. And this, by those which are in the middest of the flame, and with most obstinate foolishnes, and most foolish obstinacy refuse to auoide the daunger. O madnes, if you despise your owne death, why desire you also mine? if you neglect your owne saluation, what delight haue you in persecuting mine? Why do not your selues followe me and runne away least you also burne? doth this lighten your torment if you can also

The daungers of the world.

The madnes of those ẅ hinder others from Gods seruice.

also cause me to perish, and is this the onely thing you feare, least you perish alone? What ease can one w is burning yeeld to another in the flames? What solace can the damned haue by hauing cõpanions of their damnation? What comforte is it for the dying, to see others a dying? I learne not this by that rich man who in torments despairing his owne deliuery desired that his brethren might be warned least they also should come into the same place of torments, fearing vndoubtedly least by their misery his owne should be increased. what than? shall I go and comforte my sorowfull mother by my temporall visitation, that perpetually I may lament both her and my selfe without any consolation? Shall I go and pacifie my angry father for my temporall absence, receiuing also my selfe a temporall comforte by his presence: that afterward either of vs for him selfe, and both of vs one for another may be discomforted with irremediable sadnes? Behould rather after the example of the Apostle, without harkening to flesh and blood, I will heare the voice of my Lord comman- The rich glottone Luke 16.

ding me: suffer the dead to bury the dead and I Mat. 8.
will sing with Dauid: my soule hath refused to be Psal 76.
comforted. And with Hieremy I haue not desi- Hier 17.
red the day of man, ô Lord thou knowest. For why? the Cl rdes haue fallen vnto me in notable things, and I haue gotten the noble inheritance of heauen: and doth earthly promise flatter me, and carnall comforte tickle me? The spirite being once tasted, the flesh must needes be vnsauory. A desire of heauenly thinges loatheth the earthly: who hunteth that which is eternall, abhorreth that w

A deuoute farewell to Parents.

is transitory. Ceasse therfore my parents, ceasse I pray you, both by weeping without profitte to afflict your selues, and by reuoking in vaine, to disquiett me. least by continuing any longer to send messengers for me, you constraine me to gett me farther from you. But if you lett me alone, I will neuer forsake Clarauallis. Hæc requies mea in seculum seculi, hic habitabo quoniam elegi eam. This is my rest for euer and euer: here will I dwell because I haue so chosen. Here will I continually pray for my owne and for your sinnes: here with daily praiers (euen according to your owne desire) will I obtaine, if I can, that we which for Gods loue are seuered one from another, in this shorte time, may in the other world liue togither with a happy and vnseparable knotte in his loue for euer and euer Amen.

Apply this to the Catholicke Church. Those ẅ continue in Gods Church pacifie Gods wrath towards their worldly frendes.

S Hierome in his Epistle to Heliodorus: of the praise of a solitary life. §.7.

He exhorteth to forsake parents and kinred.

Because at your departure from me you requested, that after I were come vnto ẏ wildernesse, I would send you letters of perswasion, and I promised that I would satisfie your desire: Beholde now, I inuite you, now come away speedely. I will not that you remember your olde familiars: the wildernesse loueth naked persons: I will not haue you terrified with the length of the iorney: you which beleeue in Christ, geue credite to his wordes. Seeke first the kingdome of God, and all these things shall be putte vpon you. Take neither wallet, nor staffe

It was not yet made treason to perswade to the olde religion.

Abus

Abundantly is he riche, which w Christ is poore. But what do I? yet againe vnwisely do I pray you? Away with intreaties, lett flattering be laid aside. my iniuried Ioue must be angry. thou which despisedst me intreating, perhaps wilt heare me chiding. What dost thou in thy fathers house, ô delicate souldier? Where is the bulwarke, where is the trench, where is the wintering vnder the tentes? Beholde from heauen the trompett soundeth: beholde the armed Emperour marcheth with the clowdes, for to ouerthrow the world. Behoulde the two edged sworde proceeding from the Kings mouthe, cutteth downe whatsoeuer he meeteth, and must wee haue thee comie forthe from the chamber to the field, from the shadow into the sunne? The body accustomed to cloathes, cānot beare the burden of the breastplate: the head vsed to a kerchiefe, refuseth the helmett: the hand softned with idlenes, is gawled with the hardnes of the hilte. Heare the proclamatiō of thy King. he that is not with me is against me, and he that ga hereth not with me doth scatter. Remēber the day whan thou first wast made a souldier, whan being buried togither with Christ in Baptisme, thou tookest the souldiers oath, that in his name thou wouldest not spare father nor mother. Beholde the Aduersary goeth about to kill Christ in thy breast. Beholde the aduerse army longeth for the donatiue which thou than receiuedst. Although thy little Nephew hang about thy necke: Although with scattered heare, and with rent garments, thy mother shew the breasts wherwith she sukled thee: although thy father lye ouerthwart ỹ threshould:

The Christian souldiers oath in Baptisme.

A notable lesson.

goe on though thou tread on thy father, and with drye eyes, flye away to the banner of the Crosse. It is the onely kind of piety in this thing for to be cruell There will come, there will come hereafter the day, whan thou shalt returne a conquerour into thy countrey, and like a valiant champion goe crowned into heauenly Hierusalem. Than shalt thou with Paule become a citizē: than shalt thou demaund the like freedome for thy parents: than shalt thou also pray for me, who haue incouraged thee, that thou maiest ouercome.

A great aduantage to haue one in heauen by our meanes

Neither am I ignorant with what impediment thou saiest thou art fettered. we are not of an iron brest, nor of a stony harte. we were not borne of a flinte, nor nourished by the Tygres of Hircania. We also haue passed through such thinges our selues. Sometimes with flattering armes thy widdow sister hangeth vpon thee: sometimes those bondslaues which haue bene brought vp with thee, do say: vnto whom will you leaue vs to serue? Otherwhiles thy dry Nurse once, but now an olde graundame, and thy fosterer, or second father in affection, do cry out: stay a while, vntill we dye, and bury vs Happely also thy mother with the shaking Skinnes of her breastes, and her furrowed and wrinckled browe, according to her olde custome ceasseth not to lulle thee to the pappe. Lett the grammarians also say if they please, In te omnis domus inclinata recumbit; the wholle decaying house leaneth vpon thee Easely are these bāds ouercome by the loue of God, and feare of hell. But the scripture commandeth vs to obey out parents. Yee: but who loueth thē more than Christ,

Obedience Vnto parents.

loseth

loseth his soule. The enemy holdeth his sword for to kill me, & shall I regard my mothers teares? Shall I forsake Christs warfare for my father, to whō for Christs sake I owe not the labour of buri-ing, w yet for Christs sake I owe to euery one? Peter geuing fearfull counsell to our Lord before his Passion, was a scandall vnto him Paule whan the brethren held him, least he should go to Hierusalem sated: what meane you to weepe & trouble my harte? I am not onely ready to be bound, but also to dye in Hierusalem for the name of our Lord Iesus Christ. This engine of piety which shaketh our faith: must be brused with the wall of the Gospell. Those are my mother and brethren, which do the will of my father which is in heauen. If they beleeue in Christ, let them than fauour me which am about to fight for his name. if they do not beleeue; lett the dead bury the dead.

But thou wilt say :this is true in Martyrdome. Thou art deceaued mybrother) thou art deceiued if thou thinkest that a Christian is euer free from persecution. than arte thou most of all assaulted, whan thou knowest not that thou arte impugned. Our aduersarye like a roaring Lion, seeking to deuour goeth about, and dost thou thinke there is peace? he sitteth in ambushes with the riche, that secretly he may kill the innocent. his eyes are bent toward the poore man: he laieth waite in secrett, as a Lion in his denne: he awaiteth to deuour the poore man: and doest thou, that thou maiest be his pray, vnder the shadow of a thicke leaued tree geue thy selfe to sleepe. Psal. 10.

And towards the end he exhorteth him to leaue the world, with ſuch deuoute ſentences as we may very well apply vnto our owne eſtate, and matter of perfect renunciation.

Apply this vnto ỹ priſon which is our wildernesſe.

O deſerte which bloſſoumeſt the flowers of Chriſt: O wildernes, in w̃ do grow thoſe ſtones, of which the houſe of the great King in the Apocalips is builte. O ſolitude, which enioyeſt the familiarity of God. What doſt thou ô brother in the world, w̃ arte greater than the world? how long wilte thou be oppreſſed with the ſhadow of houſes? how long wilt thou be kepte faſt in the priſon of ſmoaking citties? Beleeue me; I ſee, I know not what greater light. I long that hauing caſt of the carriage of my fleſh, I may flye away vnto the pure brightnes of aire. arte thou afraide of pouerty? but Chriſt calleth thoſe bleſſed which are poore. arte thou terrified with labour? But no wraſtler without ſweat can be crowned. Doſt thou take care for meate? but faith feareth not hunger. Feareſt thou to rubbe againſt the bare ground, thy body conſumed with faſtings? but our Lord lieth with thee. Doſt thou loath the vntrimmed haire of an ill fauoured head? but Chriſt is thy head. Doth the huge vaſtenes of the wildernes amaze thee? but thou muſt walke with thy mind in heauen. So ofte as thy harte aſcendeth thither, ſo ofte ſhalt thou not be in the wildernes. Doth thy vnſmothe Skinne waxe rugged for want of bathing? But who is once waſhed in Chriſt,

needeth

needeth not againe to be washed. And that I may briefly answere all: heare the Apostle saying. The Passions of this world are not condigne to the glory to come that shall be reuealed in vs. Thou arte very dainty my brother, if thou wilt both here reioise with the world, and hearafter raine w Christ. Rom.8.
There will come, there will come the day, whan this corruptible and mortall body shall putte on incorruption and immortality. Than, blessed that seruant whom our Lord shall find watching. than at the sound of ỹ troumpett shall quake the whole earth with ỹ people therof. and thou shalt reioice. Whan our Lord shall come to iudge, the world shall geue a mournefull groane: one tribe shall strike anothers brest. those which were once most mighty Kinges, with naked sides shall tremble. There shall be presented Venus with her sonne. than fiery Iupiter shall be brought, and Plato with all his fooliſh schollers. Aristotles Arguments shall not auaile. than thou a clowniſh and poore creature shalt reioise and laugh, and shalt say: Beholde my crucifixe: Beholde my iudge, which wrapped in cloutes cried in the cribbe. this is that sonne of the Carpenter and the workewoman: This is he which carried in his mothers bosome, fledd being God from a man into Aegipt: this is he which was cloathed with purple: this is he which was crowned w thornes: this is that enchaunter, possessed with a deuell, and a samaritane. Behold the hands ô Iew which thou nailedst: Behold the side ô Romane which thou pearcedst. See the body whether it be the same, which you saied was secretly taken away by the Disciples in the night. The

loue which I beare thee ô brother hath compelled me to write thus vnto thee: that we may once be present at those things, for which we now sustaine so hard labour.

The spirituall mans kinred out of S. Iohn Climachus Grad. 3. §. 8.

This man liued in the time of Cõstantine the greate.

Lett him be thy father, who both can and will labour with thee to disburden thee of thy sinnes. Lett thy mother be, holy compunction, which may wash thee from all maner of filth. Lett him be thy brother, who is thy fellow labourer & souldier in thy heauenly race. Gett thee a wife and companion, which neuer may be separated from thee, the memory of death. Lett thy most deare children be the sighings of thy harte. Possesse thy body as thy slaue. make thy frends, the Angelicall vertues, which in the houre of death may helpe thee, if thou make them now familiar vnto thee. This is surely the generation of those which seeke our Lord. The affection of God excludeth the affection of parents. and who saieth he hath them both deceiueth him selfe, wheras our Lord saieth: You cannot serue God and Mammon. And: I came not to send peace into the earth, and loue of parents to children and to brethren, which haue chosen to serue me: but the sword & the battaile. For I came to separate the louers of God, from the louers of the world. the earthly and carnall, from those which haue ouercome all earthly and materiall things: the desirous of glory, from the humble. Our Lord reioiseth at this debate and separation,

Mat. 6.
Mat. 10.

whan

whan it is made for his charity. Beware, I pray thee, leaſt thou find all ouerflowen with water, if thou be entangled with the affection and loue of thy kinred, and ſo thou periſh with them in the deluge of the loue of the world. Take no compaſſion of the teares of Parents and frends: leaſt thy ſelfe do weepe for euer. So often as thy kinſfolkes ſhall compaſſe thee like bees, yea rather as waſpes, and ſhall beginne to bewaile thee; conſtantly and ſpeedely gett thy ſelfe to the conſideration of death and of thy owne workes, that by ſorow thou maieſt exclude ſorrow. Our frendes and not our frendes do craftily promiſe vs, that they will prouide vs all thinges to our pleaſure and contentment, but with that intention, that they may hinder our notable good courſe, and that being obteined, may drawe vs to their owne will.

It is more profitable to contriſtate our parents than God. for he hath both made vs & redeemed vs. they haue oftentimes made to periſhe thoſe whom they haue loued. He is a true Pilgrime in this world, who like vnto one of a ſtraunge language, amongſt men of an vnknowen tounge, onely dwelleth at home in the knowlege of himſelfe. We do not therfore departe from our Parents and kinſefolkes, becauſe we hate them: God forbid: but that we may auoide that hinderance, which they are wont to procure vs.

THE

THE SECOND CHAPTER.

That a man is bound vnder paine of eternall damnation vnto a perfect renunciation of all frendes kinsefolkes Parents & Superiours their intreaties examples & cõmandments, yea & him selfe also & all ỹ he hath, whan otherwise he should be hindered from the dewty of a Christian.

S. Augustine epist. 89. quest. 4 Disputing against the Pelagian Heretickes, who taught amongst other heresies that euery one was bound to sell all, and geue to the poore: which S. Augustine denieth: although euery one is bound to leaue all whan necessity is offered. §. 1.

He sheweth the necessity of renunciation. Mat. 19.

DOth that perhaps moue them that our Lord saieth: whosoeuer shall forsake all his goods for me, shall receiue in this world a hundred fould, and in the world to come he shall possesse euerlasting life? It is one thing to forsake and another to sell. for euen in those thinges which he commanded to be forsaken, is the wife also numbred: whom by no humane lawes it is lawfull to sell, and by the lawes of Christ it is not lawfull not so much as to forsake, except in the case of fornication. What is the meaning than of these preceps

cepts? (For they cannot be contrary one to another) but that there may happen a caſe of neceſſity whan either the wife muſt be forſaken or Chriſt: as, that I may omitte other examples if the wife cannot abide her Chriſtian husband, & propound vnto him, either diuorce from her or from Chriſt. Here what ſhould he chooſe, but Chriſt, and laudably forſake his wife for Chriſt. For whan both are Chriſtians, our Lord hath commanded that none forſake his wife but for fornicatiō. But whā either party is an infidell, lett the counſell of the Apoſtle be obſerued: that if the infidell conſenteth to dwell with the faithfull husband: the husband forſake not his wife. in like maner neither ỹ faithfull wife forſake her husband if he conſent to dwell with her. But if the infidel departe, lett him departe: for the brother or ſiſter is not ſubiect to ſeruitude in theſe things: that is if the infidell will not be with the faithfull, lett the faithfull a knowledge this liberty, that he yeeld him ſelfe not ſo ſubiect vnto ſlauery that he forſake his faith, leaſt he loſe his vnfaithfull ſpouſe. This is vnderſtood alſo of ſonnes and parents, of brethren and ſiſters, that they are all to be forſaken, whan this condition is propounded that he muſt forſake Chriſt if he deſire to retaine them. This therfore is to be vnderſtood euen of the houſe and lande and of all thoſe things which are poſſeſſed as money worth. For in like maner doth he not ſay of theſe: whoſoeuer ſhall ſell for my ſake whatſoeuer is lawfull to be ſould, but whoſoeuer ſhall forſake them. For it may come to paſſe that it may be ſaide to a Chriſtian by ſome Magiſtrate, either thou ſhalt not be a Chri-

The wife and husbād in this matter of forſaking one another are in the ſame caſe.

Sonnnes Parents, brethren and ſiſters.

Houſe, land & poſſeſſions.

Of the neceſſity of this band.

a Christian, or if so thou wilt remaine, thou shalt loose thy house & possessions. Than truely let euen those riche mē who had determined so to remaine riche that by their good deedes they might winne Gods fauour, let them rather forsake these things for Christ, than Christ for these things. that they may receiue euen in this world (Centuplum) a hundreth fould, by the perfection of ℂ number are signified all things. For vnto a faithfull man all the world is riches, and they become in this maner as hauing nothing and possessing all thinges, that they may in the world to come haue life euerlasting, least forsaking Christ for these temporalities, they may be cast headlong into death euerlasting. According to this law and condition not they onely which with an excellency of mind haue imbraced the counsell of perfection, for to sell all and to geue vnto the poore, and with lightened shoulders from the burden of this world to carry the light burden of Christ: but also euery weake person, and not so fitte for that most glorious perfection, yet such as remembreth him selfe sincerely to be a Christian: whan he shall vnderstand that occasion is geuen that vnlesse he forsake all these thinges he must forsake Christ: he will take hould rather of the tower of fortitude against the force of the enemy, because whā he builded the same tower in his owne faith, he reckoned the cost ℣ which it might be made: that is, with that resolution he came vnto faith, that he might renoūce the world not in wordes onely: because if he bought any thing he was as one which possessed it not: and if he vsed this world, he was as if he vsed it not: not hoping

It is an act of perfectiō to sell all & giue to the poore.

The abrenunciation in baptisme

hoping in ỹ vncertainty of riches, but in the liuing God. For wheras euery one which renounceth this world, vndoubtedly renounceth all that which he hath, that he may be the Disciple of Christ. (for Christ whan he had expounded the parrables of the charges necessary to the building of the tower and of the preparation of warre against another King: adioined this: Who doth not renounce all things which he hath, cannot be my Disciple: he truely renounceth also his riches if he haue any: either so that not louing them at all he distribute them wholly to the poore and disburden him selfe of superfluous carriages: or so that louing Christ more than them, he transporte his hope frō them vnto him: and so vse them, that geuing and bestowing easely, he may lay vp treasure for him selfe in heauen. and be ready & prepared to leaue, euen as his parents, sonnes, brethren and wife; euen so these also if such condition be laid before him, that vnlesse he forsake Christ he cannot haue them for if in any other sorte he renounce the world, whan he commeth to the sacrament of faith, he doth that which blessed Cyprian lamenteth of the lapsed, saying: that they renounced ỹ world in words onely and not in deeds: For of this man it is saied: Whan tentation cōming he feareth rather the losse of these things, than to deny Christ: Behou'd the man, which beganne to build & could not finish. He it is also which whan his aduersary was as yet a farre of, that is, tentatiō not as yet afflicting him, but hanging ouer him and threatning him, to the intent that he may not want these thirgs which he loueth more than Christ, consenteth to forsake & deny

Luc. 14.

Two manner of renouncing of riches actually and in preparation of mind.

Abrenunciation in baptisme.

Luc. 14.

Some fall from God before they be vrged.

deny Christ. Yea there are also many who perswade thē selues that euen Christian religion ought to further them to increase their wealth, and multiply their earthly pleasures. But Christian riche men are not such, who although they posesse these things, yet are they not so possessed by their goods that they preferre them before Christ: for with a sincere hart they haue renounced the world, so that they repose in such things no hope at all. These men instruct with sound doctrine theire wiues, sonnes and wholle families to maintaine Christian religion. These mens houses excelling in hospitallity, do receiue the iust in name of a iust, that they may receaue the reward of a iust. They breake vnto the hungry their bread, they cloath the naked they redeeme the captiue, they hourd vp to them selues a good foundation for the time to come, that they may attaine to the true life. and if happely for the faith of Christ they must suffer pecuniary mulctes, they hate their riches; if the world threaten them for Christ, to be bereued and seuered from their frendes: they hate parents, brethrē, children, wiues. Finally if they must bargaine w the aduersary for the very life of this body, they hate euen their owne life. For of all these thinges haue they receiued a commaundment, that otherwise they cannot be the Disciples of Christ. Neither yet becausе it was commanded them to hate for Christ euen their liues, haue they power to sell their liues, or to depriue them selues therof with their owne handes, but they are ready to lose them by dying for Christ, least they may liue dying by denying Christ. So also their riches which they

A description of a Christian Gentleman

Receiuing of Priestes & recusants

Pecuniary mulctes according to the proclamation.

A differēce betweene selling and loosing.

were

were not ready to ſell by the counſell of Chriſt, yet muſt they be ready to loſe for Chriſt: leaſt with them they periſh, by loſing Chriſt. Hence haue we of both ſexes moſt riche and noble perſonages honoured with the glory of martyrdome. So alſo many ẅ were before loath to become perfect by ſelling their goods. by imitating Chriſt his paſſion were on a ſuddaine made perfect: and thoſe which with their riches cõmitted ſome infirmity of fleſhe and blood, vpon a ſuddaine againſt ſinne did fight for their faith euẽ vnto blood. I which write this: haue earneſtly loued, & not by my owne ſtrength, but by the aſſiſtance of Gods grace haue fulfilled that counſell of perfection which our Lord ſpake of, whan he ſaied to the rich young man: Go ſell all that thou haſt, and geue vnto the poore, and thou ſhalt haue a treaſure in heauen, and come and followe me. Neither ſurely becauſe I was not riche, therfore ſhall it be accounted the leſſe: For the very Apoſtles which firſt did the ſame were riche. But he forſaketh the wholle world, which forſaketh both that which he hath, and that which he deſireth to haue. But how much I haue profited in this way of perfection, I my ſelfe in deed do know more than any other man, but God knoweth better than I. And vnto this purpoſe with as much vehemency as I can, I exhorte others; and in the name of our Lord I haue companions, which haue bene by my meanes perſwaded to the ſame; yet ſo that aboue all things ſound doctrine be holden, and that we iudge not with vaine ſtubbornes thoſe which do not the like, as though it could profite them nothing, that they gouerne their houſes

Martyrs haue ſprõge of renunciation.

S. Auguſtine was a religious man.

Mat. 19.

S. Auguſtine lued in a reguler life.

and families Christian like, that by workes of mercy they hourd them selues vp treasure for the time to come: least by such disputation we be found to be not expounders, but accusers of the holy scriptures.

S. Aug. ser. 6. de Ver. Do. c. 5. §2

Speaking of those which went to the idolles feastes in the temple, although not to sacrifice, but onely to bankett, & yet came to the Christians Church, whom he saieth therfore not to receaue health in the Church as the woman which had the fluxe of blood, and so not to touch Christ, as thee, but rather to presse him as those multitudes.

Luc. 8.

Of obedience to superiours.

Thou wilt say I feare least I should offend my Superiour. And dost thou feare least thou offend thy Superiours, and arte thou not afraide to offend God? Why arte thou afraide least thou offend thy Superiours? See I pray thee least perhaps there be a greater Superiour whom thou feareſt not to offend. there is surely a greater. do not offend him. This rule is geuen thee. is it not a cleare case, that he must not be offended which is greater than the rest? Reckon vp now thy Superiours? The first are thy father and mother. if they bring thee vp well, if they nourish thee for Christ, they are to be heard in all things, thou must obey them in euery commandement and serue them, so that they cõmaund nothing against a greater. Who (saiest thou) is greater than he which begotte me? he w made thee. for man begetteth, but God createth. man knoweth not how he begetteth, he knoweth not what he begetteth. he which sawe thee for to

The order of superiority.

make

make thee before thou waſt whom he made, he ſurely is greater than thy father. Lett thy countrey be greater yet than thy parents them ſelues that whatſoeuer thy parents cõmaund againſt thy coũtrey thou heare them not, and what thy countrey commaundeth againſt God thou obey it not.

Obedience to ỹ Countrey.

For if thou wilt be healed, if after the fluxe of blood, if after 12. yeeres continuance in that diſeaſe, if after the waſting of all thy goods in phiſicke and yet not hauing recouered thy health, thou deſireſt to be made wholle, ô thou woman which I ſpeake vnto in figure of the Church: thy father commaundeth this thing, and thy people commaund this other thing. but thy Lord God ſaieth vnto thee forgett thy people, and the houſe of thy father. With what good, ẅ what fruite, ẅ what reward? Becauſe ſaieth he the King hath deſired thy bewty. he hath deſired that which he hath made. for that he might make her bewtifull, he loued her which was filthy. For an infidell and filthy one, he ſhedd his blood, he made her faithfull and faire: he loued his owne giftes in thee. For what didſt thou bring vnto thy ſpouſe? what dowry didſt thou receaue of thy firſt father and of thy firſt people? Didſt thou not receaue luxurioufnes and cloutes of ſinnes? he caſt away thy cloutes, he cutte in peeces thy heareclothe: he pittied thee that he might decke thee, he decked thee that he might loue thee.

How a mã muſt ſhew him ſelfe thankfull to God for his reconciliation.

Pſal. 44.

Your dowry whan you were out of the Church

Idem lib. cont. Adimant. c.6 §.3

OF that which is written in Exodus. Honour thy father & mother. Vnto this place where our Lord

Parents are to be hono-

red and also contemned

gaue commandment of honouring Parents, the Maniches say that, that place of the Gospell is contrary, where our Lord vnto one which saied, I will first go that I may bury my father, gaue this answere: suffer that the dead bury ỹ dead, but thou, come and preach the kingdome of God. Which is answered in like maner as we answered the former place, concerning the leauing of the wife for the kingdome of heauen. For both we must honour our Parents, and yet we contemne thē without any impiety for the preaching of the kingdome of God.

Mat.8.

And after longer disputation he concludeth thus. Wherupon it is manifest, that both the houour of Parents in their degree is to be obserued, and yet in cōparison of the diuine loue, especially if they be a hinderance therunto without all scruple we ought to contemne them. For we reade also in the olde testament: who saieth to his father or mother, I know you not, and who acknowledgeth not his sonnes, he hath knowen my testament.

Deut 33.

S Augustī. Conc. 1. in Psal. 70. §.4

Obedience to Parents

In that thing onely the sonne must not obey the father, if his father commaund him any thing against his Lord God. neither ought the father to be agreeued, whan God is in this maner preferred before him.

S. Aug. in Psal. 136. in fine. §.5

Psal.64.

What hath this Babylon donne vnto vs? we haue already soung in that other psalme: The speeches of wic-

of wicked men haue preuailed againſt vs. For whan we were borne, the confuſion of this world found vs little ones, & we being as yet infants ſtrāgled vs with vaine opinions of manifould errours. The infant is borne a future citizen of Hieruſalem, and in Gods predeſtination already a citizen: but in the meane time inthralled for a while, whan he learneth to loue that which his parents whiſper vnto him. they inſtruct and teach him couetouſnes, extorſions, daily lyes, diuerſe worſhips of idolls, & Deuells, vnlawfull medicines of inchantments and knottings. What may the tender ſoule yet an infant do, attending what his Elders do, but follow that which he ſeeth them to do? Babylon therfore did perſecute vs whan we were little ones. but God gaue vs the knowledge of him ſelfe being greate ones; that we ſhould not follow the errours of our Parents: which than I ſaied was foretould by the Prophet: Vnto thee ſhall the nations come from the end of the earth: and ſhall ſay: Verely our fathers haue obſerued a lye; and a vanity which hath not profited them.

A fitt reuenge to Paents for euell bringinge vp.

Hier. 16.

Euen now do young men ſay thus, W̃ were killed little ones by following ſuch vanities: but by caſting away vanities & reuiuing vnto God let them go forward, & render vnto Babylon· what recōpence ſhall they render it. that which it hath rendered vnto vs. Lett her little ones alſo be cruſhed and dye. Which are the little ones of Babylon? Euell deſires newly ariſing. For ſome do quarrell with their deſires being ould. Whan the deſire firſt ariſeth, before euell cuſtome gett any force againſt thee, whan ſhe is a little one, lett her not

The perſwaſions of Parents to go to the Church are theſe litle ones

gett the ſtrength of a cuſtome, whan ſhe is a little one cruſhe her. But thou arte afraide leaſt being cruſhed ſhee will not dye. Cruſh her againſt the
1.Cor.10. Rocke. And the Rocke was Chriſt.

Whatſoeuer (Brethren) in the world doth flatter you: be not ouer bould: do not conferre with your deſires. is it a great enemy? kill it at ỹ ſtone: is it a ſmall enemy? cruſhe it againſt the Rocke. Lett the Rocke ouercome: build your ſelues in the Rocke if you will not be carried away either by the flood, or by the windes, or by the raine.

Idem in Pſal. 50. §.6

Parents ought to teach vertue & not wickedneſſe.

But yet (my deareſt) in ſuch diuerſity of manners and ſo deteſtable corruption gouerne your houſes, gouerne your ſonnes, gouerne your families. Euen as it is our partes in the Churche to ſpeake vnto you, ſo vnto you doth it appertaine to deale in ſuch ſorte in your houſes, that you may geue good account of thoſe which are your ſubiectes. God loueth diſcipline. but it is a peruerſe and falſe innocency, to lett looſe the bridle to ſinnes. Very vnprofitably, very perniciouſly ſhall the ſonne feele the fathers lenity, that iuſtly afterward he may feele Gods ſeuerity. And this not alone, but togither with his diſſolute father. For what? if him ſelfe ſinneth not and doth not as his ſonne, muſt he not therfore forbidd his ſonne from that wickednes? what? would he perhaps ſeeme to his ſonne, that him ſelfe would do the like alſo if he were not ould? The ſinne which diſpleaſeth thee not in thy ſonne delighteth thee: but age hath for-

God reuengeth ỹ Parents ſinnes vnto the fourth generation.

What if the father inui-

ſaken

ſaken thee, not deſire. But perhaps the euell ſonne neglecteth either the admonition or chiding or ſeuerity of his father. Thou fulfill that which belõgeth to thee, God will exact of him that which belonged to him.

teth ỹ ſõne to that ẅ diſpleaſeth him.

S. Auguſtin. ſer. 7. de verbis Dom. of him which ſaied vnto our Sauiour. Permitte me firſt to go & bury my father. §. 7

Mat. 8.

The faithfulnes of his harte did offer him to our Lord: but piety did detaine him. But Chriſt our Lord whan he prepareth men for his Goſpell, will haue no excuſe to be pretended of this carnall and temporall piety. The law of God ſurely hath it, and our Lord him ſelfe doth reproue the Iewes, becauſe they deſtroyed the cõmandment of God. And Paule the Apoſtle in his epiſtle ſaied: this is the firſt commandement in the promiſe. which? Honour thy father and thy mother. God him ſelfe ſpoke it. This young man therfore would doe Gods commandment, and bury his father. but there is place, time, and matter, which is conuenient for this matter, this time, and this place. We muſt honour our father, but we muſt obey God. We muſt loue him which begotte vs, but we muſt preferre him which made vs. I call thee (ſaieth he) to the Goſpell, there is need of thee for another worke. this worke is greater than that which thou intendeſt to do. ſuffer the dead to bury their dead. Is thy father dead? there are other dead perſons for to bury their dead. Who are the dead which bury

God is to be preferred before Parẽts.

Epheſ. 6.

the dead? can a dead man be buried by thē which are dead? how do they wind him if they be dead? how do they carrry him, if they be dead? how do they lament him, if they be dead? They wind him they carry him, they lament him, and yet they be dead, *becauſe they are infidells. He taught vs that which is written in the canticles: where ỹ Church ſaieth: Do you ſett in order charity in me. What meaneth this, do you ſett in order charity in me? Do you make degrees, and yeeld vnto euery one that which is dew. do not ſett the greater vnder the inferiour Loue your parents, but preferre God before your parents. Harken to the mother of the Machabees. My ſonnes (ſaieth ſhe) I know not how you appeared in my wombe. I could conceiue you, I could bring you forth: but I could not faſhion you, heare therfore him, eſteeme him aboue me: neither haue any regard for to leaue me depriued of you. She commanded them, and they obeied her. That which this mother taught her ſonnes: the ſame did our Lorde Ieſus Chriſt teach this man to whom he ſaied; follow me. For preſently there ſtepped forth another Diſciple, to whom nothing had bene ſaied: and promiſed that he would follow our Lord: but I go firſt (ſaieth he) to take my leaue of them which are at home. Which, I ſuppoſe, hath this meaning. I will geue them warning; leaſt perhaps, as it is an ordinary thing, they ſeeke me. But our Lord anſwered: no man putting his hand to the plough and looking backe, is apte for the Kingdome of heauen. The Eaſt calleth thee and doſt thou looke vpon the weſt?

*So is any dead w is in mortall ſinne. 1.Io.3,14. Ro.6,21. Iac.1,15. Apoc.3,1.

2.Mach 7.

Luc.9.

S.Aug.

S. Auguſtin. ſer. 6. de verb. Do. cap.7. §.8.

If he be good which hath autority ouer thee; he is thy nouriſher. if he be euell, he is thy tempter. thou therfore both willingly accepte his nouriſhment, and be tried by his tentation. Looke thou be gould: conſider this world as the gouldſmithes fornace: in one narrow place there are three things gould, chaffe, fire. To thoſe two fire is putte, the chaffe is burnt, the gould is purged. Some perſon hath yeelded vnto threatnings, and was brought to go to the idolls temple. Alas, alas, I bewaile the chaffe, I ſee the aſhes. Another hath not yeelded vnto threatnings, hath not yeelded vnto terrours: being brought before the iudge: he was conſtant in his Confeſſion: he bowed not to the idoll. What doth the fire? doth it not purge the gould? Behould the conſtant in our Lorde, my brethren: mighty is he W hath called you. feare not the threatnings of the wicked. You ſuffer your enemies, you haue for whom to pray. Lett them not in any caſe terrifie you this is perfect health, draw your ſelues drinke out of this bankett, heere drinke that you may be ſatisfied: not there where you may become madd. Be conſtant in our Lord. you are ſiluer, you ſhall be gould. This is not our owne compariſon, it is out of the ſcripture you haue read it, you haue heard it. As gould in the fornace hath he proued them, and as a ſacrifice of holocauſt, he hath accepted them. Behould what you ſhall be in the treaſure of God. Be you riche with God. not as to make him riche, but as to be

All ſuperiority is to be contemned in that that it is againſt Chriſt.

To go to the Church

Sap.3.

riche of him. Lett him fill you, admitte nothing elſe vnto your harte. But do we perhaps make you proude, or teach you to contemne ordained power? We ſay not ſo. You which are diſeaſed in this pointe, touch alſo the hemme of Chriſts garment for to be inſtructed and cured. The Apoſtle ſaith: Lett euery ſoule be ſubiect to higher powers, for there is no power but from God. And thoſe that are, of God are ordained. therfore he that reſiſteth the power, reſiſteth the ordinance of God. But what if he commaund that which thou oughteſt not to doe? here truely contemne power, by fearing power. Do you conſider the very degrees of humane lawes. If the gouernour cōmaund any thing, is it not to be donne? yet if the Proconſull commaund the contrary, than truely doſt thou not deſpiſe power, but chooſeſt to obey the greater. Neither herin ought the leſſer to be angry, if the greater be preferred. Againe if the Proconſull commaund one thing, & the Emperour another: is it doubted but that he is to be obeied, the other being deſpiſed? Therfore if the Emperour biddeth one thing, and God another: what do you iudge? Pay tribute. Attend vnto my ſeruice very well: but not in the idolls temple. In the idolls temple forbiddeth it. Who forbiddeth it? a greater power. Pardon me. thou threatneſt priſon, he threatneth hell. Here now muſt thou take vppon thee thy faith as a buckler in the which thou maieſt quench all the fiery dartes of the enemy.

Ro. 13.

See alſo l. 3. confeſſ. c. 8

S. Auguſtine would not allow going to the Church if he were amongſt vs.

Eph. 6.

S. Cyprian

S. Cypri. libro de oratione Dominica. §.9.

Our Father which arte in heauen. The new man, borne againe & reſtored vnto his God by his grace: in the very firſt beginning ſaieth, Father: becauſe now he hath begonne to be the ſonne of God. He came ſaith the Apoſtle into his owne, & his owne receiued him not, but as many as receiued him, he gaue them power to be made the ſonnes of God, to thoſe that beleeue in his name. He therfore that hath beleeued in his name, and is become the ſonne of God, muſt hence beginne, that he may both be thankfull and profeſſe him ſelfe the ſonne of God, whileſt he confeſſeth that he hath a father in heauen, which is God, & that he may alſo witneſſe, that euen in the firſt wordes of his natiuity, he renounced his earthly & carnall father, and beganne to acknowledge and account him onely his father which is in heauen, euen as it is written. Who ſaieth to his father and mother, I know you not, & haue not acknowledged their ſonnes, theſe haue kepte thy commaundements, and obſerued thy teſtament. Alſo our Lord in his Goſpell commaunded that we call not a father vnto our ſelues on earth, becauſe we haue one onely father which is in heauen. and vnto that Diſciple which made mention of his departed father, he anſwered lett the dead bury the dead, for he had ſaied that his father was dead, wheras the father of the faithfull is aliue.

How God is our Father.

Io.1.

Deut.33.

Mat.23.

Mat.8.

S.Greg-

S. Gregory in the 4. booke of his dialogues. chap. 18. §. 10.

A straunge punishmēt of a father in his sonne euell nurteted.

Peter. Wheras mankind is subiect to many and infinite vices, it seemeth to me, that the greatest parte of the heauenly Hierusalem is filled either w little ones or with very infants. Gregory. Although we must beleeue that all Christned infants dying in their infancy do enter into the heauenly Kingdome: yet is it not to be thought that all little ones, especially those which can speake do enter into heauen. because vnto some infants the entry of that Kingdome is shutte vp, by their owne parents if wickedly they bring thē vp. For a certaine man very well knowne to all this citty, three yeeres ago, had a sonne of fiue yeeres of age, as I thinke. whom because he loued ouer carnally, he brought vp ouer loosely. The same child (which is a greeuous thing to speake) so soone as any thing went cōtrary to his mind, was accustomed to blaspheme the Maiesty of God, but in that last contagiousnes sickned to death. And whan his father helde him in his bosome, as those which were present did witnesse, the childe with ghastly eyes perceiuing that malignant spirits were come vnto him, beganne to crye; Helpe father, helpe father. And so crying he bent away his face, for to hide it in his fathers bosome. But whā his father asked him what he saw, he answered certaine blackamores are come which will carry me away. and whan he had saied this, he presently blasphemed the name of Gods Maiesty, and yeelded vp the ghost. For that Almighty God might shew for what offence he was

So many children

deliuered

deliuered to ſuch tortures, that which his father would not correct him for liuing, that he permitted he ſhould iterate dying. that he which long time had liued in blaſphemy through Gods patience: ſhould once by Gods iudgement dye blaſpheming to the intent that the father ſhould acknowledge his offence, who being careleſſe of the little foule, brought vp for hell fire, no little ſinner.

miſerably periſh in hereſy, being firſt made to diſſemble by their parents.

S. Hierome vpon the 10. chapter of S. Mathew. §. 11.

Who loueth his father and mother more than me: is not worthy of me. He which before had ſaide, I came not to ſend peace, but a ſword, and to diuide men againſt father and mother, daughter in law, and mother in law: leaſt any man ſhould preferre piety before religion: he added: Who loueth his father and mother more than me, is not worthy of me. And in the canticles we read: he hath ordered in me charity. This order is neceſſary in euery affection. After God loue thy father, loue thy mother, loue thy children. But if neceſſity come that the loue of parents and children muſt be compared to the loue of God, and both cannot be obſerued: hatred to ones kinred, is piety to God.

Hatred to ones kinred ſometimes is piety to God.

Cant.2. The order of charity.

THE

THE THIRD CHAPTER.

Of the neceſſarye renunciation ſometimes to be made of husband and wife: although that which hath bene ſaied aboue belong alſo to them.

S. Aug. cont. Adimant. c.3. §.1

A wife is to be left for the kingdome of heauen.

THe true faith and the diſcipline of the Catholicke Church affirmeth both to be true and ſpoken of our Lord, and no way contrary: that both the couiunction of man and wife is of our Lord, and the leauing of ones wife for the Kingdome of heauen is of our Lord. For not becauſe Ieſus Chriſt hath raiſed vp dead men and geuen them life, therfore is not life it ſelfe to be lefte for the Kingdome of heauen. Euen ſo than although our Lord hath ioined a wife vnto a man, yet is ſhe to be lefte (if need be) for the Kingdome of heauen. For this is not alwaies neceſſary as the

1.Cor.7 Apoſtle ſaieth. If any faithfull hath a wife an infidell, and ſhe conſenteth to dwell with him, lett him not diſmiſſe her. he meaneth truely, that if ſhe do not conſent to dwell with him, that is, if ſhe deteſt in him the faith of Chriſt, and ſuffereth him not becauſe he is a Chriſtian, ſhe is to be lefte for the Kingdome of heauen. euen as the ſame Apoſtle afterward ſaieth: if the infidell departe, lett him departe: for the brother or ſiſter is not ſubiect to bondage in ſuch things. If any man therfore

fore doth leaue the Kingdome of heauen, whilſt he will not leaue his wife which cannot abide a Chriſtiã husband: he is reprehended by our Lord.

So he concludeth that theſe ſcriptures are not contrary, becauſe (ſaieth he) there the wife is ioined to the husband that togither they may deſerue the Kingdome of heauen. and ſo is a wife cõmanded to be lefte, if ſhe hinder her husband from getting of the Kingdome of heauen.

The wife alſo muſt leaue her husband in like ſorte.

S. Greg. Lib. 3. mor c. 14. in 2. caput Iob. treating of Iob. ſitting in the dunghill and his wines wicked impugning of his holy patience. §. 2

But what doe we ſay thus much of the infidells, wheras in the Church it ſelfe we ſe many carnall perſons by their wicked maners fight againſt the life of their Redeemer? For ſome there are who becauſe with the ſword they cannot, yet do pẽrſecute him with peruerſe actions. for whan they ſee they want in the Church that which they deſire: they become the enemies of the good, & not onely addicte them ſelues to crooked behauiour, but endeuour alſo to bend the righteous mẽnes ſtraightnes to their peruerſines. They neglect to conſider the things eternall, and with the baſenes of their mind they are ſubdued to the deſire of that which is temporall. and ſo much the deeper they fall frõ things euerlaſting, becauſe they repute that beſides temporall goods there are no other. To theſe men is much diſpleaſant the iuſt mens ſimplicity, and when

Who fight againſt Chriſt.

when they find occaſion of trouble, they perſwade them to embrace their doublenes. Wherfore is that very fitte which followeth. His wife ſaide vnto him, doeſt thou yet remaine in thy ſimplicity. Bleſſe God, & dye For whoſe perſon did this deceiuing woman beare, but of certaine carnall perſons within the Churches boſome, who in that they be within by their outward profeſſion, doe the more oppreſſe the good with vncorrected maners. for leſſe perhaps ſhould they haue hurte, if the holy Church admitting them had not receiued them in the very cloſett of faith, and by ſuch receiuing them vnto this profeſſion were not in eſtate that ſhe cannot auoide them. Hereof is it that the multitude oppreſſing our Redeemer, but one only woman did touch him, wherfore he ſaide, who hath touched me? To whom whan the Diſciples anſwered: the multitudes throung and preſſe thee, and doſt thou ſay who hath touched me, he forthwith added, ſome body hath touched me, for I know that there is vertue proceeded from me. Many therfore do preſſe our Lord, and one onely toucheth: becauſe thoſe are carnall in the Church do preſſe him, being farre from him, & thoſe onely do touch him which being truely humble are ioyned vnto him. The mulritude therfore do preſſe him, becauſe the company of carnall folkes, how much nearer it is admitted, ſo much the harder is tollerated. it preſſeth & toucheth not, becauſe it is importunate being preſent: and yet in good life alwaies abſent. For ſometimes they perſecute vs by wicked ſpeaches: but ſometimes onely by peruerſe manners. For ſometimes they exhorte vs to

Luc.8

A new kind of perſecutours.

that

that which they follow: other times although they exhorte not, yet ceaſſe they not to geue vs examples of iniquity. Thoſe therfore which by wordes or examples intiſe vs to euell, in very deed are our perſecutours: by whō we are brought vnto the combate of tentations: which at the leaſt in our harte we may ouercome. But we muſt vnderſtand that thoſe which are carnall in the Church: ſometimes through feare, ſometimes through preſumptuouſnes go about to perſwade peruerſnes: and when them ſelues either for puſillanimity, or haughtines do ſhrincke, they ſeeke to inſtill the ſame thinges into the mindes of the iuſt, and that vnder pretenſe of charity. Peter had a carnall mind before our Sauiours death and reſurrection. Saruias his ſonne with a carnall mind followed his captaine Dauid, yet the one ſinned by feare, the other by pride. The firſt hearing of his maſters death, ſaid: Lord be it farre from thee, this ſhall not be vnto thee. The other not ſuffering ỹ iniuries of his captaine ſaieth: And for all theſe wordes ſhall not Semei be killed, which hath curſed the anointed of our Lord? But anſwere is geuen him. what haue I to do with you ô ſonnes of Saruias: why will you this day become Satan vnto me? Euell counſailours than are called by the name of the Apoſtata Angells, who with flattering ſpeaches preten ding loue, do draw vnto wickednes. yet farre worſe are they, which not of feare but of pride geue them ſelues to this vice, whoſe figure eſpecially was this wife of Iob, endeuouring to bring her husband vnto pride: ſaying: yet doſt thou remaine in thy ſimplicity? Bleſſe God, & dye. She reprehendeth

Charitable perſwaders to ſchiſme. 2. Reg. 19. Mat. 16.

Euell counſailours are called Deuills. Such are thoſe who contumelioufly oppoſe them ſelues to Prieſts.

ſimplicity in her husband, becauſe deſpiſing all that which is tranſitory, he deſired with a pure harte onely things eternall. as if ſhe had ſaide: why doſt thou ſimply deſire things euerlaſting, and patiently groaneſt at thy preſent euells? departing, deſpiſe that which is eternally good, and euen by death auoide that which is preſently euell.

But thoſe which are electe, whileſt inwardly they ſuffer of carnall men that which is euell, how great an vprightnes they ſhew within them ſelues, we may learne of the wordes of him which is woūded and yet ſound, of him which ſitteth, and yet is erected. Thou haſt ſpoken ſaieth he like a very fooliſh woman, if we haue receiued good of the hand of our Lord, why ſhould we not abide euell? Holy men being ouertaken with the conflicte of tribulations, whan at the very ſame time they abide ſome ſtriking them, and others perſwading them; to the firſt they oppoſe the buckler of patience: againſt the ſecond they hurle the dartes of Doctrine. and with wonderfull conning of vertue they prepare them ſelues to both manners of fight, that both within they may wiſely confute that which is peruerſe, and without they may ſtoutely contemne whatſoeuer is contrary. and by teaching the firſt correcte them, by tolerating the ſecond oppreſſe them. For by ſuffering their enemies which riſe againſt them, they deſpiſe them: and by compaſſion of their diſeaſed frendes they reduce them; to thoſe they reſiſt leaſt they draw others; but theſe they cure, leaſt vtterly they looſe the life of all honeſty.

How wiues ſhoud anſwere their Schiſmaticke huſbands.

Two combates of Catholickes.

S. Hier.

S. Hier. in ep. ad Tit. c.3 §.3

If it be good which the Emperour and Gouernour commaundeth: obey the will of the commander, but if it be euell: answere him out of the actes of the Apostles: It behoueth to obey God more then men. This same let vs vnderstand both of seruants to their masters, and of wiues to their husbandes, & of children to their Parents: that in those things onely they must be subiecte to their masters, husbandes, Parents, which are not contrary vnto Gods commaundements.

God is to be obeyed before husbād or any other

An explication of diuerse lawfull manners of separation of man and wife, according to the holy scriptures and the sentence and practise of holy Church.

WE haue in diuerse places aboue, sette downe ỹ doctrine of Christ him selfe with the declaration of the Doctours of the Church, concerning the forsaking of wiues for the loue of Christ. §.1

But wheras in this matter of forsaking, or of liuing in the estate of wedlocke, and perfourming matrimoniall dewty one to another, the husband and wife is of like * condition, and that diuorce or separatiō or forsaking w̄ is lawfull to the husband is lawfull also to ỹ wife: as well least wiues shold in this pointe be too rashe, as that they may know if need should require how farre they may either with meritte or without sinne proceed: we must

* Hieron. Ep. ad Oceanum. Aug. lib. 2. de adult. con. cap. 8. & 19. Sylu. verbo Deuortium §1.

necessarily although in few wordes intreate herof.

Two kinds of diuorces in generall.

There are therfore in generall two kinds of diuorces of man and wife. the first is nothing else but a declaration of the inualidity of a mariage vnlawfully contracted. whan because of some impediment, the contracte could not be sufficient, and therfore is dissolued by the Church: and of this we haue nothing at this present to say. The other is, whan that mariage which according to the law of God and nature was a true and perfect mariage, is notwithstanding separated by lawfull meanes and of this must we make our wholle discourse.

Three kinds of separatiō of a lawfull mariage.

This separation therfore is of three sortes. For either the mariage is quite dissolued the parties remaining free from the former bond: or the bond of the mariage being still in force, there is a separation made sometimes of bedd onely, sometimes euen of all cohabitation.

§. 2.

Separation of bond.

The very bond of a mariage once sufficient may be in diuerse waies dissolued otherwise than by death (for we speake of that dissolution which leaueth both parties aliue)

1

1. Cor. 7. 28. q. 2. Can. si infidelis. & c. Quāto & cap Gaudemus de diuortijs.

First if two infidells be maried togither which were neuer baptized: the one party comming to our holy faith, may marry againe and so the first mariage may be dissolued in three cases. first if the party which remaineth infidell will not dwell with the faithfull secondly if he will not (sine contumelia aut iniuria Creatoris) without contumely or iniury of Christ. Thirdly if by reason of some scandall which may happen the faithfull be bound to for-

to forsake his first mariage. as now in diuerse places it is practised and by law establisshed, that such a faithfull person shall be separated from the other remaining an infidell. For S Paule doth not absolutely commaund, but geueth as it were counsell, not to dismisse the infidell if he be content to dwell still with the other.

Of this dissolution of mariage we need not to intreate the case being cleare, and not in our countrey occurrent. yet this must be taught to all Catholickes, that they beware herin of the doctrine of those heritickes, who agreeably to the rest of their licentiouse opinions maintaine that an hereticke may forsake his Catholicke wife and marry another. The holy Church teacheth that this rule of S Paule hath no place in the mariages of those which haue bene baptized. although they were become heretickes yea and infidells or Turkes, before the time of the mariage: or although afterward either both or one should fall into heresy or infidelity. For the mariage of two baptized not lawfully hindered by any canonicall impediment, is alwaies a Sacrament and if it be once consummated by no meanes can be dissolued.

Secondly the bond it selfe of mariage is taken away, whan after the solemnization of the same, before it be consummated by carnall copulation, the one party entereth into religion. for so soone as that party after ordinary probation maketh his solemne profession, the other remaineth free, and may lawfully marry another. yet for to take away all occasion of fraude, the cannon lawe alloweth two monethes of liberty vnto one which determineth to coniug. 2 Cap Ex publico de conuers.

neth to enter into religion: after which time he is either bound to matrimoniall dewty (which being once yeelded, the mariage cannot be dissolued) or presently to enter without any longer delay. This doctrine is confirmed by the continuall practise of the Church. of S. Tecla induced herunto by Saint Paule as *S. Epiphanius & *S Ambrose acknowledge. of S. Alexius a most noble Roman and famous for this acte in all ages. of two souldiers whom S. Augustine reporteth in his time to haue forsaken their spouses & to haue become monkes at Treuers. by whose example their spouses did also dedicate as S. Augustine saieth their virginity vnto God. of S. Gregoria a Romane Nunne, who because she ranne from her spouse in earth (as writeth S. Gregory) deserued to haue a spouse in heauen. and of many others in seuerall times. Besides we haue the same in diuerse auncient canons of diuerse Popes. S. Gregory, S. Eusebius, Alexander the third and Innocentius the third.

* Hær. 78.
* l. 2. de virg
* Beda & Simeon Metaph.

Lib. 8. conf. c. 6
lib. 3. diall. cap. 14.
See 27. q. 2. can. despõsatũ & can. Decreta. & de conuers. coniug. c. ex publico. & can. ex parte tua & can. verum.

Finally the Councell of Trent * defineth it in these wordes. If any one say that mariage onely contracted & not consummated, is not dissolued, by the solemne profession of religion of the one party. Lett him be anathema. Thus much of this shall suffice.

* Sess. 24. c. 6.

A third dissolution of matrimoniall band, may be, whan the mariage perfectly contracted and not yet cõsummated, either by request of both parties, or sometime by suite of one onely (as whan the other hath broken the promised faith, and is already maried although vnlawfully to another) is by the Popes dispensation dissolued. For than either par-

tye may

ty may lawfully marry againe. excepte that the dishoneſt party cānot without diſpenſatiō remaine with the ſecond companion, there being betweene them that impediment which is called impedimentū criminis. which is(for as much as belongeth to our preſent purpoſe) whan a married party committeth adultery and withall either promiſeth or preſently contracteth although ſecretly mariage with the adulterer. For the allowing of this doctrine we haue the practiſe of the Church and opinion of all ould Canoniſtes and moſt Diuines of our age. and it may very plainly be deduced out of the former verety of our faith. For although euery mariage contracted betweene baptized couples be a Sacramēt yet we ſee that it hath not that indiſſolubillity and firmenes, which it hath after it is conſummated: wheras without any diſpenſation it is diſſolued by profeſſion of religion. And that with great reaſon. For there be three ſignifications in mariage: firſt of the inuiſible cōiunction of Chriſt and the ſoule which is in grace. the ſecond of the coniunction of Chriſt with his wholle Church by the ſame grace and charity. the third of the coniunction of Chriſt with his Church by the conformity of his humane nature, which he tooke vpon him in his incarnation. Now of this third doth proceed the perfect firmenes of mariage: although the other two are ſufficient to make it a Sacramēt.

Antonin.3. part. tit.1. cap 21.§.3. Nauar.c.22 num.21. Sylu.verbo Diuortium q 4.Caiet. Tract.25.q. 1.D.Tho.4 ſent.d.27.q. 1.ar.3.

Why mariage not conſummate is diſſolued by religion.

Cap. Debitū de Bigamis & gloſſa ibi.

Hence was it that our Sauiour ſaied not: That which God hath ioyned lett not man ſeparate, but after that he had ſaied: now they are not two but one fleſh. What meruaile therfore if that mariage may by ſome Eccleſiaſticall meanes be deuided,

Mat.19. Alex.3 cap. Ex publico. De conu. coniug.

which is not yet consummated, and where they be properly as yet two, and not two in one flesh?

Hugo de S. viet lib.2.de Sacr. par.11

Besides. in mariage there are two coniunctions: the one spirituall by mutuall consent of mindes: the other carnall by coniunction of bodies. But it seemeth very great reason that one spirituall bond, should yeeld to another more perfect which is that of religion, wherby the soule is ioyned after so singuler a maner vnto God. especially, here being no iniury vnto the education of children because there are none: nor vnto the other party now remaining free, and no way blemished or made vnfitte for another mariage by the losse of virginity.

1.Cor.7.

And wheras by the doctrine of the Apostle the carnall bond of mariage is dissolued by the naturall death of the one party, in so much that if the same party should be miraculously reuiued againe, yet might the wife choose whether she would haue him, and if she had maried another she could not haue him: why shall not the spirituall death of one w̄ by religiouse profession dieth to the world, be of sufficient force to take away ỹ spirituall bond of a mariage not consummated?

Now if there be this difference in the firmity of these two mariages: why shall we not attribute the same autority to Gods Vicar in earth, for to dissolue that by his soueraigne power of binding and loasing, which a man may without his dispensation by his proper acte dissolue? especially wheras there may be so vrgent causes of such dispensation, and so important for the good of soules. All this we may confirme with an other truth in Diuinity. For according to the more cōmen & sound

Mat.16.

opinion

opinion of Deuines the Pope may dispense in solemne vowes of religion, and geue a Monke vpon iust causes leaue to returne to the world againe and to marry. and this hath bene diuerse times donne. and there is no reason why he may dispense in simple, and not in solemne Vowes. now if one should thus be dispensed withall which had after a contract of mariage before the consummation entered into religion: than might it happen that he should liue in the world maried, his first wife being maried also to another. Than why may not the Pope doe at once, that which by such a circumstance he may do seuerally?

Nauar c.12. num.75. D. Tho.4. d.38.q 1.ar. .4. Richardus Durand. Palud.Maior.Henricus S.Antonin.Angel. Innocentius Hostien. Panorm. Caiet.

Lett vs than conclude that in mariage which is cõsummated none but God himselfe can dispence: who hath not dispensed, but onely in the mariage of infidells, whan one commeth to our holy faith. But in mariage onely contracted and not consummated, the bond may be taken away in two sortes. first by entrance into religiõ of the one party, without dispensation or consent of the other party: secondly by the dispensation of the Pope at the suite of both parties, or of the one onely whom the other hath already vniustly forsaken. And although this last be not expresely defined by the Church: yet is it very secure in practise: and it becommeth euery deuoute Catholicke with godly affection to perswade him selfe, that so many cheise Pastours of Gods Church, in so waighty a matter haue not erred.

Thus much being saied of the dissoluing of the very bond of mariage let vs go now to that which §.3

Of the separation of bedd.

followeth of the separation of bedd.

This separation may be with singuler meritte and with great congruency made by common cõsent, according to the counsell of S. Paule that the maried persons may geue them selues for a time the more earnestly vnto prayer. For those men are farre deceiued, who by the holy name of matrimony, seeke to excuse their intemperate desires, wholly inclining thẽ selues to the satisfying of their disordered appetite. These should diligently consider the speach of the Angell vnto young Tobye. I will shew thee who are those against whom the Deuell can preuaile. For they which so vndertake mariage, that they may exclude God from them selues and from their mind: and attend vnto their lust as a horse and mule, who haue no vnderstanding: the Deuell hath power ouer those. For this cause doth S. Augustine alleadge S. Ambrose & approue his saying, where he calleth him which is intemperate in mariage, his wiues adulterer. and S Hierome worthely hath wrotten: it skilleth not for how honest a cause a man become madde. wherfore euen the Philosopher Xistus in his sentences, saieth. a too earnest louer of his wife, is an adulterer. towardes another mans wife euerye loue is shamefull: and so is towardes ones owne wife that which is ouer much. a wise man must loue his wife by iudgement and not by passion. he will rule the hastines of pleasure, neither will he be caried hedlong vnto copulation. Nothing is more filthy than for to loue his wife as an aduoutresse. Thus S. Hierome

1. Cor. 7.

Tob. 6.

Lib. 2. cont. Iulia. c. 7.

Lib. 1. cont. Iouin.

This we say not to condemne the acte of matri-

mony

mony which God hath ordained & allowed: but that euery one ſhould vnderſtand that euen in that eſtate there is daunger: & as the acte may be meritorious whan it is donne for ſome vertuouſe end either of deſire of children ſo that they purpoſe to make them children of God and members of his Church: or for to render the debt to the other party demaunding: as it may be alſo at the leaſt voide of ſinne whan it is donne for the auoiding of fornication, whan the one party doubteth that otherwiſe he ſhould fall either in thought or deed: ſo is it alwaies at the leaſt a veniall ſinne to pretend in that action onely delight: and if ſuch delight doe paſſe the limittes of matrimony (as if it be ioyned with vnlawfull concupiſcence of any other perſon, or if the naturall order & neceſſary decency which God hath ordained be not obſerued) it is alwaies a deadly ſinne. Thoſe therfore which are the true children of God, muſt before they marry, laye before their eyes the lawfull and godly endes of matrimony. that is, the deſire of children for to increaſe Gods houſe: the mutuall fidelity one to another and continuall ſeruices & comforte of this miſerable life: & the auoiding of fornicatiō if they be ſuch as liſt not to fight againſt ỹ aſſaultes of the fleſh: finally and principally the dignity of the Sacrament and perfect reſemblance of the coniunction of Chriſt and his Church. For reuerence of the which, they muſt imprint in their mindes, that ſaying of young Tobye: wee are the children of Sainctes, and may not be ſo ioyned togither as the Gentills which know not God. And the daunger of mariage being ſo great as in very deed it is, and the

The matrimoniall act how it is ſometime ſinfull.

The ends of mariage.

Tob.8.

the corruption of our nature ſo ready to extend it ſelfe in delightfull things once permitted beyond the dew limittes: it were alſo very conuenient that euery one which vndertaketh ſuch an eſtate, ſholde ſeeke ſome Angell to be inſtructed by of what maner of inconuenience he may fall into, if diligent care and continuall heede be not taken. Certaine it is that the more we ſeuere our ſelues from ſenſuall things, the more we approch vnto God. And thoſe that for Chriſt refraine from lawfull delights, are more diſpoſed to receaue of him the heauenly pleaſures. At ſome times therfore as well to bridle the diſorder of the appetite, and teach it to obey reaſon: as alſo to auoide* the diſtraction which the actes of mariage do bring wherby that deuotion may be hindered which is required vpon ſolemne daies in a Chriſtian: there is a kind of ſeparation to be made betweene man and wife. which we call ſeparation of bedd, although it require not ſeparation of place: of which the Catechiſme of the Counſell of Trent doth thus intreate. Becauſe all good things by holy praiers are to be obteined at Gods hands: the faithfull are to be taught that for to pray and worſhip God, they abſtaine ſometimes from the office of matrimony, and eſpecially that they know how they ſhould obſerue this, three daies at the leaſt before they receiue the holy Euchariſt, and oftentimes whan the holy faſt of Lent is celebrated, euen as our Fathers haue very well and holily commaunded vs. For ſo will it come to paſſe that they ſhall feele the very benefittes of mariage with greater meaſure of Gods grace daily to be increaſed: and following the ſtudy of piety, they

*Aug. l. 14. ciu. c. 16.

De ſacr. matr.

they ſhall not onely paſſe this life quietly & peaceably, but haue a trew and firme hope which neuer confoundeth of obtaining through Gods goodnes the life euerlaſting. Ro. 5.

A ſecond kind of ſeparation of bedd there may be w excelent perfection, whan both parties agree for the loue of God, and affection vnto the Angelicall vertew of purity, to liue togither perpetually like brother and ſiſter. This is alſo counſelled by S. Paule in the ſame place. where he onely by indulgence warneth them to returne againe togither leaſt they be temp'ed: although he deſire that euery one were as him ſelfe. And this kind of ſeparation is the more meritorious, whan by mutuall cõſent it is vowed. neither can the one party lawfully vow continency without conſent of the other. for a vowe alwaies geueth a higher dignity vnto euery vertuous action: both becauſe of the ſtability w is there where it is not lawfull to go backe: fælix neceſſitas (ſaith S. Auguſtin) quæ ad meliora compellit: happy is the neceſſity w enforceth to the better things: and alſo becauſe it maketh euery acte wherunto it is applied, an acte of religion, a principall vertew of Chriſtian life: and particulerly in the vowe of chaſtity or continency the ſoule therby becommeth after an extraordinary maner the ſpouſe of Chriſt. 2 1. Cor. 7. The excellency of vowes. Aug. ep. 45

This kind of ſeparation although it be highly reuerenced of Catholickes, as it is of fleſhly heretickes contemned: yet is perhaps hardly to be foũd in our countrey or age. except it be if happely the perſecutours make it by keeping the one party in priſon (as it is a familiar quality in them to deſpiſe

mariage

mariage in others, but in them ſelues:) whan it were no ſmall meritte for either party to make of neceſſity a vertue & to offer that vnto God by vow w̄ they are otherwiſe enforced vnto, at the leaſt for that time vntill God ſhal bring thē togither againe. For euen of ſuch things as are cōmanded by ỹ law of God may a vowe be made, whan it is ſo vndertaken, that although I were not otherwiſe bound yet I would in this particuler caſe bind my ſelfe. And ſo in this caſe the perſon which hath vowed vnto God to obſerue that chaſtity which he is otherwiſe bound vnto: doth not onely exerciſe actes of temperance and chaſtity, but of religion alſo whāſoeuer he auoideth or ouercometh any contrary ſuggeſtion or occaſion.

Sotus. l. 7. de iuſt. q. 1. ar. 3 of things neceſſary to be donne a Vow may be made.

But this maner of heroicall ſeparation of bedd and perpetuall abſtinence from that which before was lawfull was in ancient ages very familiar vnto gods ſaints, & highly comēded by holy Doctours of the Church & namely by S. Auguſtine who to the confuſion of ſenſuall heretickse which vnderſtand nothing but fleſh and blood, in three ſeuerall epiſtles diſcourſeth of three maried couples, which all had vowed perpetuall continency. neither want we examples of moſt notable perſonages. of our bleſſed * Lady & S. Ioſeph: * of Emperour Henry the firſt of that name, & Runegunde his wife, both Saints. Of our S. Edward confeſſour. And of a lay man which Caſſian * ſayeth for this vertue to haue caſt out a Deuell which a holy Eremite could not expell. And of diuers others, which all haue in mariage either obſerued perpetuall virginity: or after carnal knowledg vowed perpetual cōtinency. whō

Epiſt. 32. 45. 199. See S. Greg. l. 9. ep. 39. Theodoret l. 4. hiſt. c. 13. Hier. ep 14 ad Celāt * Mat. 1. Aug. l. 2. de conf. Euan. Cap. 1. *. Krantz. [illegible] c. 32. * Coll. 14. c. 7.

if

if heretickes haue not the gift for to follow neither can this gift be found where the spirit of wisdome doth not dwell lett them ceasse yet to abridge gods mighty hand in bestowing his liberality where thet is capacity of his heauenly grace. Sap.1.

A third cause of separation in bedd is the adultery or fornication or any kind * of vnlawfull copulatiō of either party. For than (if it be manifestly knowē vnto the innocent party) it is lawfull to ẅhold the debt of matrimony. This is the doctrine of our Sauiour him selfe. For if it be lawfull to dismisse the fornicator, much more to deny him the matrimoniall debt. yet be there some exceptions wherin it is not lawfull to make such separation. First if ỹ one party supposing ỹ the other is dead marry another. Thā if the act were cōmitted by violence. Likewise if the wife admitted another man, thinking that it was her owne husband. Besides whan both parties haue committed fornication also whan one party consented or gaue an imediate occasion to the adultry of the other. Finally whan a reconciliation is made either by an expesse remission of the fault: or by the innocēt parties demaunding or yeelding the debt of mariage after the faulte is once knowen. For than is he deemed to remitt the same. Excepte ỹ wife for some notable feare of the husband shold render the debt: for thā she hath not lost her right to deny the same, neither was that a reconciliatiō, ẅ was not voluntarily made. In like maner after a voluntary reconciliatiō made although both parties were faulty, yea and although the one parties adultery were altogither vnknowen to the other: by such reconciliatiō they are both restored to their 3 *32 q.7.cap. non solum. & q.4.cap. meretrices. Aug.q.71. super Exo. Mat.5.

prime

prime eſtate. ſo that notwithſtanding any faulte paſt, that party which ſhall fall againe, may be iuſtly denied the matrimoniall debte by the other party perſeuering innocent.

Neither will it be amiſſe here to admoniſh, that the husband vſing the acte of mariage after any copulation had by his wife with an other man whether ſinfully or not ſinfully: whether him ſelfe ſtill remaining bound to her company or no: yet he is accounted Bigamus by the Church: and not admitted without diſpenſation vnto holy orders after the deceaſe of his wife, euen as if he had bene twiſe maried, or had maried a widow. which I the more willingly here do vtter, that whoſoeuer is deſirous ſo to liue in the eſtate of mariage that he may not preiudice the vndertaking of a higher eſtate if it pleaſe God to ſett him free: may beware herby to returne to the company of his wife, after ſuch accidents except in caſes where he may not without ſinne refuſe the ſame. For than better is it to putte him ſelfe in impoſſibillity of a higher eſtate to come, than in his preſent eſtate to offend God. Finally whanſoeuer one may lawfully make ſeparatiō of bedd, the ſame party may make a perpetuall vowe of chaſtity without the others cōſent, for he is not bound to any reconciliation. But if he chaunce to fall than is he bound to reconciliation and the other partye may irritate the vowe as being made without his conſent. But if one not diſpoſed to vowe geueth the other leaue to vowe continency: it can neuer be reuoked againe: but onely vpon ſufficient cauſe bee diſpenſed by the Church.

Now

§4. 1

Of the separation of dwelling.

Now in the separation not onely in bedd, but also in the very cohabitation it selfe: first there offereth it selfe that excellent resolution by mutuall consent to vowe continency, and both togither to enter into religion the one of men, the other of women. For many maried cooples there are, which for that they haue worldly charges, or because they cannot so easely frame them selues to the strictnes of a religiouse life, or because of their age and vnfitnes for a religiouse estate; do persome that in the world, which vndoubtedly myght be more perfect in religion. And these are not defrauded of their reward. for they also gheld themselues for the kingdome of heauen, although they do not sell all and follow Christ. Neuertheleſse that this is a very great stepp vnto that absolute estate of perfection, we may not doubt, wheras many such persons haue entered into religion. This is a case very well knowen by experience in Gods Church. Aud although as we haue saied, the one onely may vowe continency by the others consent: yet, with the mutuall consent of both, the one onely cannot enter into religion without the other: but onely in three cases. First if the one party be very ould (as of threescore yeeres of age as Sotus requireth) and out of all daunger of incontinency: for than the same party vowing chastity the other may enter into religion. yet this must be with leaue of the Bishop. for although the profession of the other would hould without such leaue: yet were it not free from sinne. and such cõsent of the one party remaining seculer may be reuoked before the profession of the party religiouse, but not without sinne, whan there were

In three cases one may enter into religion, & not ỹ other

C Ad apostolicam & C. cum sis de conuerconiug.

not very iuſt cauſe. Secondly if the one party fall into notorious infidellity or hereſy: than after a diuorce made by the Church, the other may enter into religion. Thirdly for adultery in like maner: but of theſe two caſes we will ſay herafter more.

2 I ſay therfore that the one party may ſeparate him ſelfe not onely in bedd but alſo in habitation from the other for fornication· according to the Mat. 5. doctrine of our Sauiour: although there is no ſuch bond of neceſſity, but onely whan there were ſcandall: as may very well happen if the party delinquēt be the wife, & the man knowing her fault ſhould ſeeme to allowe it: for than by reaſon of ſcandall he were bound to diuorce her. the like daunger is not in wiues, towards their husbands whoſe nature is knowen more to abhorre from their huſbands diſorder herin. and by diuorcing their huſbands they could not amend them: and eſpecially becauſe they are not their husbands ſuperiours, as the husband is the wiues. In this caſe as we haue ſaied the party innocent may forſake the other, and enter alſo into religion or take holy orders without conſent: ſo that the condicions be obſerued which we ſpake of before in the like caſe of ſeparation in bedd. Yet is there here required the Churches autority, becauſe it is a publicke matter and ſubiect vnto ſcandall if it be not orderly donne. But whan the caſe is notorious and knowen to the worlde: eſpecially if the diſhoneſt wife dwell in houſe with the adulterer, a bare ſeparation without entering into orders or religion may (in my iudgement) be made by priuate autority: much more where there is no lawfull Eccleſiaſticall Courte & no likelihood of ſcan-

Panorm. Couar. Rotus. Sylu.

of ſcandall. This ſeparation in like manner may be made for ſpirituall fornication: that is for infidelity or hereſy, whā there is ioined obſtinacy with all, or daunger of infecting the innocent party. 3 C. de illa. & c. quanto. de diuortijs.

For than may the innocent by the autority of the Church (or in ſome caſes without as we will preſently ſay,) forſake the other. and if he be by the ſentence of the Church once condemned of hereſy, the innocent party is not bound to receiue him againe repenting, but may either liue alone in a ſeculer life, or elſe enter into religion. For this muſt be well caried in mind that (as we ſaied aboue) no mariage of baptized perſons once cōſummate can be ſo diſſolued that either of the parties may marry another. although the heretickes in this behalfe do play their partes: whom we cannot at this preſent attend to confute.

4 All theſe ſeparations are after a ſorte perpetuall as we haue declared. for it is in the innocent parties choiſe to receiue ỹ other againe or no, although the faulte be amended.

There are other cauſes of diuorce, which are for a time, vntill the cauſes be taken away. as, for vnreaſonable cruelty of the husband. or if the wife or the husband were a witch: or killed the children, or ſought the others death. or were daungerouſly furiouſe; or finally if the one party ſhould drawe the other in whatſoeuer maner vnto deadly ſinne, and could not be reformed. And in theſe caſes whan neceſſity vrgeth, the wife may forſake her husband without iudgement of the Church: for it ſtanding her vpon to auoide ſo imminent daunger of body or ſoule: ſhe may whan ſhe is in ſafety Nauar. c. 23 n. 22.

more conueniently procure the diuorce. But of the last case it doth especially behoue vs to speake a little. For of that it is which our Sauiour saieth:

Luc. 14. If any one come vnto me and hateth not his father and mother and wife &c. he cannot be my Disciple.

Mat. 18. also in another place: if thy eye scandilize thee plucke it out and cast it from thee.

Tit. 3. Saint Paule also in the case of heresy commaundeth to auoide

S. Hierom. all persons without exception. and S. Hierome vpon the place alleaged of S. Mathew thus notably discourseth. Therfore (saieth he) all affection is cut of, and all kinred is dispatched: least through occasion of piety any faithfull person may be laied open vnto scandall. if any man (saieth he) be so lincked vnto thee as thy hand, thy foote, thy eye, and be profitable, and carefull, and prouident in foreseeing of things: & yet cause thee a scandall, & through disagreing of behauiour, do draw thee to hell: it is better for thee to want both his kinred and helpes, least whilest thou wilt gaine thy kinsemen and frendes, thou haue causes of ruine. therfore do thou not preferre neither wife, nor childrē, nor frendes, nor any affection which may exclude vs from the Kingdome of heauen, before the loue of our Lord. Euery faithfull knoweth what hurteth him, or wherin his mind is troubled & often tempted. it is better to leade a solitary life, than for the necessities of this life to loose the euerlasting. Thus S. Hierome. Wherfore I do conclude that in case a woman by her husband be vrged to go to the Church or to do any vnlawfull acte of religion: much more than in other carnall sinnes she may, yea and is bound to forsake him, least louing dan-

ger

ger she perish therin. yet if she perceiue her selfe by Gods grace to be so strong and constant that she feareth no peruersion at all: she is bound for to remaine with him, and so to seeke to gaine him. But if there be notorious adultery ioined withall, and iniurious want of all necessary spirituall helpes of Catholicke religion: I would not doubte but in our countrey where there is no lawfull Ecclesiasticall Courte euen without any danger of peruersion she may forsake him. Ecclc.3.

Thus much haue I thought good to say of this matter now let vs returne to the Fathers againe.

THE FOVRTH CHAPTER.

Of renunciation of a mans Patrimony and care of prouision for children, more particularly than was saied before.

Cyprianus libro de lapsis. §.1.

BVt vnto many persons their owne destruction was not sufficient: they quaffed as it were death one to another out of a poisoned cupp. And that there might want nothing to the heape of their crime, young children being brought by their fathers hands, lost whilst they were little ones, that which in the very entrance of life they had gotten their childrē Rich men should leaue all, rather than fall. Impiety of Schismatick parents to

cen. Shall not they say whan the day of iudgement shall come, we our selues did nothing, neither forsaking the meate and cuppe of our Lord did we of our owne accord runne vnto profane contagion: others perfidiousnes destroied vs, we felte our parents our parricidial slaughterers they denied for vs our mother the Church and God our father. that whilst being as yet litle ones, improuident, & ignorant of so hainous an offence we were ioined by others to ỹ felowship of crimes, by other mens fraud we might be entrapped. neither is there (ô pittifull thing) any iust or waighty cause to excuse such iniquity. they should haue forsaken their countrey, and sustained losse of their patrimony. for who is he which is borne and must dye, which must one day leaue his countrey and forsake his patrimony? that thou maiest not loose Christ, feare the losse of thy saluation, & of thy eternall habitation. behould the holy ghost crieth by the Prophett. Departe you, departe you, go forth hence and touch not that which is vncleane Go forth out of the middest of her: seuer your selues y^u which carry the vessells of our Lord. and those which are the very vessells of our Lord, and temples of God, do not they go forth of the middest of her and departe, least they be constrained to touch that which is vncleane, and to be polluted and defiled with deadly dishes? in another place also a voice is heard from heauen, forewarning the seruantes of God what they should do, saying. Go out of her my people, least thou be partaker of her crimes and be punished with her torments: who goeth forth, and departeth, is not made partaker of the crime. but who

The Church our mother.

Voluntary Banishment and losse of patrimony.

Esa.52.

Apoc.18

whosoeuer is found partaker of the crime, is also tormented with the plagues. And therfore our Lord did bid vs to retire our selues & to flye in time of persecution: and that we might do the same, him selfe both did it, and taught it. for wheras the crowne of martyrdome commeth from the onely liberality of God, and cannot be obtained but whā the houre is come of receiuing it; whosoeuer remaining in Christ doth go for a while aside, denieth not his faith, but expecteth time. But who by not going aside, is false, remained that he might deny. We must not my brethren dissemble the truth, neither must we conceale the matter & cause of our wound. the blind loue of their patrimony hath deceiued many: neither could they be willing and ready to departe, who were fettered with their riches as with chaines. These were the irons of those which remained, these were the shackells, wherby their force was weakned, their faith oppressed, their mind inchained, their soule imprisoned; that such as were addicted vnto earthly desires, might become a pray vnto that serpent, which according to Gods owne sentēce is appointed to feed vpon earth. And therfore our Lord all good mens master, both forewarning and counsailing for the time to come, saieth in this maner. If thou wilte be perfect, go sell all that thou hast, and geue vnto the poore, & thou shalt haue a treasure in heauen, and come and followe me. if rich men would do this, they should not perish becausse of their riches. if they laied vp their treasure in heauē, they should not haue an enemy & persecutour at home: their harte and minde and thought should be in heauē,

Martyrdom is wisely to be expected

Blind loue of patrimony.

Gen. 3.

Mat. 19.

if their treasure were in heauen. neither could he be ouerthrowen by the world, who had nothing in the world wherby he might be ouerthrowen. he would follow our Lord easely and freely as the Apostles, and many in the Apostles time, and others haue donne, who forsaking their goods and parents, with vnseparable coniunction were fastened to our Lord. But how can they follow Christ who are holden fast with the bandes of their patrimony? or how can they go vp vnto heauē, or clime vp vnto high & heauenly things, who with earthly desires are pulled downward? They thinke they possesse, who rather are possessed, slaues of their substance, and not masters of their money, but rather their moneis prentises. This time and these men doth the Apostle signify, saying. They that will be made riche fall into tentation and the snare of the Deuill, and many desires vnprofitable and hurtefull, which drowne men into destruction, and perdition. for the roote of all euills is couetuousnes: which certaine desiring haue erred from the faith, and haue entangled them selues in many sorrowes. But our Lord, ô ẅ how great rewards he inuiteth vs to contempt of riches? these small and trifling losses of this life, ô with what hire he recompenteth? There is none (saieth he) which leaueth house, or landes, or parents, or brethren or wife or children for the Kingdome of God, which receaueth not seauen times as much in this time, and in the world to come life euerlasting. These things being once knowen, and warranted by the assurance of our Lord ẅ promiseth, such losse is not onely not to be feared, but also wished for, the same

1. Tim. 6

Mar. 10.

Losse of riches is not to be feared but wished.

ſame Lord againe affirming & warning vs, Bleſſed ſhall you be, whan they ſhall perſecute you, and ſeparate you & caſt you forth, and curſe your name as wicked for the ſonne of man. Be gladd in that day and reioiſe, for your reward is much in heauen. Luc.6.

Cypr.lib.de Opere & Eleemoſinis. §.2.

Lett not that thing (my deare brethren) hinder a Chriſtiã from good and iuſt workes, that any man thinke him ſelfe excuſed by the benefitte of his children: wheras in that which is beſtowed ſpiritually, we ought to thinke of Chriſt who acknowledgeth that he receiueth it, and herein we do not preferre our fellow ſeruants, but Chriſt him ſelfe before our children: him ſelfe inſtructing vs. Who loueth his father or mother more than me, is not worthy of me. and who loueth his ſonne or daughter more than me, is not worthy of me. and in Deuteronomie for the ſtrenghning of our faith, and the loue of God, the very like is written. Who ſaieth vnto his father or mother, I know you not, neither haue knowen their childrẽ, theſe haue kept thy preceptes, and obſerued thy teſtament. for if we loue God with all our harte, we muſt not preferre either parents or children before God. for if by almes geuen vnto the poore, Chriſt borroweth vpon intereſt, and whan we geue to the little ones, we geue to Chriſt, there is no cauſe why any man may preferr earthly things vnto heauenly, or eſteeme more humane things than Diuine. So that widdow in the third booke of Kings whan in a drought and famine

Prouiding for children is no excuſe of want of loue to god

Mat.10.

Deut.33.

3.Reg.17

The wonderfull reward of Almes.

mine hauing ſpent all, of a little meale and oile ẅ was lefte ſhe had made her a cake, which being eaten ſhe might dye with her children: Helias ſuddainly came, and requeſted that firſt ſhe would geue him for to eate, and of that which was lefte ſhe and her children ſhould feed: neither did ſhe ſticke to obay him, or in that hunger and neceſſity preferred her children before Helias. Yea ſhe did in the ſight of God, that which pleaſed God, readily and willingly ſhe offered what was asked, neither of plenty did ſhe geue a litle, but of a little ſhe gaue all, and her children famiſhing ſhe firſt feedeth another, neither in penury and famine doth ſhe thinke of meate before mercy; that whileſt in a holſome worke ſhe deſpiſeth her carnal life, ſhe might keepe the ſpirituall life of her ſoule. Helias therfore bearing the figure of Chriſt, and ſhewing that he rewardeth euery one for his almes, anſwered and ſaied. This ſaieth our Lord, the potte of meale ſhall not faile and the veſſell of oile ſhall not be deminiſhed vntill that day in which our Lord will ſend water vpon the earth. According to the faithfulnes of Gods promiſe, there was multiplied vnto the widow and augmented which ſhe beſtowed, and her iuſt workes & merittes of mercy receiuing increaſe, the veſſells of meale and oile were filled.

That ẅ is geuen in almes, is not taken from children.

Neither did the woman take from her children that which ſhe gaue to Helias, but rather ſhe gaue to her children that which liberally and deuoutly ſhe performed. And ſhe as yet knew not Chriſt, ſhe had not as yet heard his precepts: ſhe did not being already redeemed with his Croſſe and paſſion, render meate and drinke for blood: that here-

by it

by it may appeare how much he offendeth in the Church, who preferring him ſelfe and his children vnto Chriſt, keepeth his riches, not imparting his abundant patrimony, vnto the poores neceſſity. But thou haſt many children at home, and the number of children hindreth thee that thou doſt not attend to good workes ſo liberally. But in this reſpect thou ſhouldeſt worke more largely, becauſe thou arte a father of many children. Thou haſt the more for which thou muſt pray, thou muſt ſatisfy for the ſinnes of many, thou muſt purge the conſciences of many, thou muſt deliuer the ſoules of many.

If riches are to be forſaken for the poore: how much more for to keepe fidelity towards God.

As in this ſeculer life in nouriſhing and maintaining of children, the greater the number is, the greater is the coſte: ſo in a ſpirituall and heauenly life, the greater number of children thou haſt, the greater alſo muſt be thy charge. So did Iob offer vp many ſacrifices for his ſonnes, & ſuch number of hoſtes he gaue vnto God as was the number of his children and becauſe there cannot any day want wherby God may be offended, there wanted not daily ſacrifices wherby ſinnes might be clenſed. if therfore thou loueſt thy children ſincerely, if thou carieſt towardes them a perfect and fatherly ſweetnes of charity: thou oughteſt the more endeuour with iuſt-actions to commend them vnto God. neither thinke him to be the father of thy children, who is mortall and weake, but prepare them that father, who is an euerlaſting & ſtable father of all ſpirituall childrē to him do thou aſſigne thy riches, which thou keepeſt for thy heires: lett him be the tutor and guardian of thy children, and

Spirituall care of children. Iob. 1.

by his

by his diuine maiesty a protectour from all worldly iniuries. Thy patrimony once committed vnto God neither the common wealth can exacte, nor the exchequer inuade, nor lawyers cauilling ouerthrowe. in safe is layed vp that inheritance, which is reserued in Gods custody. this is to do for thy deare children against the time to come, this is with fatherly piety to prouide for thy future heires; according to the true saying of the scripture: I was young, and now am ould and I haue not seene the iust man forsaken, nor his seed wanting bread All the day he pittieth and lendeth, and his seed shall be in benediction. and againe. he which cōuerseth wout shame in iustice, shall leaue behind him happy sonnes. Thou arte therfore a peruerse and traiterous father, if thou dost not faithfully prouide for thy children, if thou lookest not how to maintaine them with religiouse and trew piety. Thou which seekest rather the earthly than the heauenly patrimony, and to commend thy children rather to the Deuell than vnto Christ, offendest twise, & committest a dubble hainous sinne. both in that thou prepares not for thy children Gods fatherly helpe, and in that thou teachest them to loue more their patrimony than Christ. Be rather such a father to thy children as was Toby. geue them profitable and holesome precepts, such as he gaue to his sonnes, commaund thy children that which he commaunded his: saying. and now my sonne I charge thee serue God earnestly: and do before him that which pleaseth him, and geue charge vnto thy children that they do iustice and almes, and be mindfull of God and alwaies praise his name. and

Patrimony is safe in Gods hand.

Psal.36.

Prou.20

Some fathers commend their children to the Deuell.

Tob.4.

and feare not whileſt thou geueſt almes, for thou layeſt vp for thy ſelfe a good reward againſt the day of neceſſity. for almes deliuereth from death, and ſuffereth not the ſoule to go to hell.

Pratum ſpirituale. Cap.201. §.3

A certaine Father tould as followeth. I went vpon a time to Conſtantinople, for ſome neceſſary buſines. and whileſt I ſatte in the Church, there came in a ſeculer man, of great nobility, and ſingulerly deuoute. He whan he ſaw me, came and ſaluted me with all dewtifull charity. And ſitting downe afterward, he beganne to aske me of things appertaining to the good of the ſoule. And when I tould him that to ſuch as order well theſe earthlye thinges, there are geuen alſo thoſe which are heauenly: you haue ſaied very well O Father ſaith he: For bleſſed in deed is he which repoſeth his hope in God, & committeth him ſelfe wholly vnto him. And he ſaied moreouer. I was the ſonne of a certaine ſeculer man of great nobility and glory. my father was very much addicted to the geuing of almes and beſtowed very much vpon the poore. And one day he calling me, ſhewed me all his money: ſaying. my ſonne whether wilt thou rather, that I leaue thee this money, or leaue thee Chriſt for thy guardian? I liking very well that ℣ he did, anſwered him, that I would rather haue Chriſt. For all theſe thinges fade, and this day are, and to morrow ſhall not be: but Chriſt remaineth for euer. Which whan he had heard, he frankely & liberally gaue all to the poore: ſo that dying he

A notable example of the care ℣ God hath of good mens children.

leſte

left me almost nothing. And I now being brought vnto pouerty, conuersed meanely, hauing my hope in Christ, to whom he had lefte me. There was a nother very riche and principall man, hauing a very deuoute wife and fearing God, but had but one onely daughter. She therfore saied to her husband: We haue but this onely daughter: and God hath geuen vs so great riches: what therfore doth she want? if we seeke to bestow her on any principall and riche man, which is not of good behauiour, he will be a perpetuall affliction vnto her. Lett vs seeke forth for her an humble and deuoute man, which may loue her and cherish her according vnto Gods will and pleasure. Who saied vnto her. Thou hast saied very well. Go therfore into the Church & pray very deuoutely, & there remaine: and looke who first entereth, he it is whom God sendeth as a spouse for our daughter. She therfore did as her husband willed her. and whan she had praied, and there satte still, I was the first which entered in. She therfore sending her seruant caused me to be brought: & beganne to aske me: whēce are you? Than I answered, I am of this citty, and the sonne of such a one? What saieth she) of that great almes geuer? Euen of the same, say I. Than shee: haue you euer a wife? I answered, no. and tould her what my father saide vnto me, and what answere I gaue him. Than shee glorifying God, saied. Behould your good guardian hath sent you a wife, & money, that you may vse the one & the other w the feare of God. And shee gaue me her daughter & her mony. And so I pray continually, that I may followe my fathers example euen vnto my end.

Parēts now a daies do nothing but heape vp Gods wrath against their children.

THE FIFTH CHAPTER.

Of renunciation of a mans ſelfe yet more in particuler and of the neceſſary obligation to ſuffer martirdome whā otherwiſe God might be offended. with diuerſe forceable exhortations to the ſame.

S. Cyprian Epiſtola 56.

Cyprian vnto the people of Thibaris, ſendeth greeting. §.1

I Had thought my beloued brethren, & did earneſtly deſire if the eſtate of our matters and the condition of the time would permitte, according to your often deſires to come vnto you my ſelfe, and being preſent by ſuch meane exhortation as I could afford you, to ſtrengthen your fraternity. But becauſe with vrgent buſines we are ſo hindered, that we cannot conueniently make any long excurſions, and be long abſent from the people which by Gods mercy we haue vnder our charge, I haue in the meane while in ſteed of my ſelfe ſent you this letter. for whereas we our ſelues are oftentimes vrged and warned by our Lords mercy inſtructing vs: we muſt of dewty be carefull for to warne alſo you. For you muſt know and of certainety beleeue and hould it for trew, that the day of tribulatiō beginneth to hang ouer our head, and that

He animateth them vnto martirdome.

He had a reuelation of the trouble at hand.

that the sunsetting of the world and time of Antichrist is at hand. So that we must all of vs stand ready vnto the battell, and thinke of nothing else but of ỹ glory of euerlasting life, & of the Crowne of Confession of Christ. neither let vs thinke that the thinges which do now come are of such maner as those which are past haue bene. A greater and crueller conflicte is at hand, for which with incorrupted faith, and valiant courage the souldiers of Christ must prepare them selues. considering that therfore they drinke daily the blood of Christ, that they may thē selues also shed their blood for Christ For that is truely to desire to be with Christ, to imitate that which Christ taught and did. according
1.Io.2 to S. Iohn; saying. Who saieth that he remaineth in Christ, must so walke as he hath walked. The
Ro.8. blessed Apostle S. Paule also exhorteth & teacheth vs saying: we are sonnes: but if we be sonnes, we are heires also of God, and coheires of Christ, if so be that we do suffer with him, that we may be glorified with him. all which thinges are now to be considered by vs, that no man desire any thing of the now dying world; but follow Christ who both liueth for euer, and quickneth his seruants, which
Io.16 retaine the confession of his name. For the time is come (my deare brethren) which long since our Lord foretould, saying: The houre will come, that euery one which shall kill you, shall thinke he doth God good seruice. But these things shall they do because they know not my father nor me. This haue I spoken vnto you, that whan the houre of these things shall come, you remember that I tould you. neither lett any one meruaile that we are afflicted

flicted with daily perſecutions, and oftentimes oppreſſed w greeuous tribulations, wheras our Lord hath foretould that theſe thinges ſhould happen in the latter times, and hath furniſhed our warfare with his owne inſtruction and exhortation. Peter alſo his Apoſtle hath taught vs that therfore perſecutions are made, that we may be proued, & euen we alſo by the example of thoſe iuſt perſons which are gone before vs, be ioined through death and ſufferings vnto the loue of God. My deareſt (ſaieth he) wonder not at the feruour which happeneth vn to you, which is made for your tentation, neither do you ſhrinke as if any new thing happened to you: but ſo ofte as you communicate with the paſſions of Chriſt, in all things reioiſe, that in the reuelation of his glory you may reioiſe being gladd. If you be reuiled in the name of Chriſt, you are happy, becauſe the name of the maieſty and vertue of God reſteth in you. which name truely by them is blaſphemed, but by vs is honoured The Apoſtles taught vs concerning the precepts of our Lord and heauenly commaundments, that which them ſelues therby had learned. wheras our Lord him ſelfe doth confirme vs ſaying. There is none which leaueth houſe or land, or parents, or brethren or ſiſters, or wife or children, for the Kingdome of God, and receiueth not ſeauen times as much in this time, & in the world to come life euerlaſting. And againe: bleſſed ſhall you be whan men ſhall hate you, and ſeparate you, and thruſt you f rth, and curſe your name as euell, for ỹ ſonne of man: Be you gladd in that day and reioiſe, for behould your reward is much in heauen. our Lord would

1. Pet. 4

Mat. 19
Luc. 18

Luc. 6

haue vs be glad & reioise in persecutions because when persecutions are raised, than are crownes of faith bestowed, than the souldiers of God are proued, than vnto Martyrs are the heauens opened. Neither did we so ascribe our selues to this warfare, that we should onely thinke of peace and shunne and refuse the battaile whereas in this very warfare, our Lord hath walked before vs, that master of humility and patience and suffering, first doing that which he taught for to do, and first suffering that which he exhorteth to suffer. Lay before your eies, most beloued brethren, that he which onely hath receiued all iudgement of his father, and is for to come to iudge, hath already sette downe the summe, of his iudgemēt & sentence to come, forewarning vs & proclaiming, that before his father he will both confesse those which confesse him, and deny those which deny him. if we could escape death, we might worthely feare it. But whereas it is necessary that he which is mortall do dye, lett vs imbrace this occasion proceeding from Gods promise and liberality, and let vs so passe by death, that we may receaue the reward of immortality: neither lett vs feare to be killed, it being certaine that whan we are killed we are crowned. And lett no man my brethren seeing our people for feare of persecution to be driuen away and scattered, be therfore troubled in mind, because he seeth not the cōfraternity gathered togither, neither heareth the Bishops preaching. All cannot than be togither as who may not lawfully kill, but must of necessity be killed. Whersoeuer at such time any brother shall be separated for a while in body but not in spirit

Mat. 10.

Catholicke Prisoners ought not to be dismaied by the want of Priestes.

ſpiritt from the flocke, becauſe of the neceſſity of the time, lett him not be moued with the horrour of ſuch flight, or retiring and hiding him ſelfe be terrified with the ſolitarines of a deſerte place He is not alone, whoſe companion is Chriſt euen in his flight. he is not alone, which conſeruing the temple of God, wherſoeuer he is, is not without God. And if whileſt he flieth in the wilderneſſe and mountaines, the murderer oppreſſe him, a wilde beaſt deſtroy him, hunger or thirſt or colde conſume him, or if whileſt he haſteth by the ſeas with daungerous nauigation, a ſtorme or tempeſt do drowne him: Chriſt beholdeth his ſouldier wherſoeuer he fighteth, and to him which dieth by reaſon of perſecution for the honour of his name, he geueth that reward w̄ he promiſed to geue in perſecutiō. neither is it a leſſe glory of martirdome, that one dieth not publickely & amongſt a multitude: whā the cauſe of dying is to dye for Chriſt. Sufficient to the teſtimony of a Martyr is that witneſſe who proueth & crowneth the Martyrs. Lett vs follow (deare brethen) iuſt Abel, who laied the firſt foundation of of martirdomes, whileſt he firſt was killed for iuſtice. Lett vs imitate Abrahā, the frend of God, which did not ſtay to ſacrifice with his owne hands his ſonne, whileſt w̄ a faithfull deuotion he obeyed God. Lett vs imitate the three children Ananias, Azarias, and Miſael: who neither aſtoniſhed with their age, nor diſcouraged with their captiuity, after the conqueſt of Iewry, and the ſurpriſing of Hieruſalem, by the valour of their faith, ouercame the King in his owne Kingdome: who being cōmaunded to adore the image Gen. 4 Gen. 22 Dan. 3

which Nabuchodonozor made, were stronger thā either his threates or flames: by these wordes proclaiming and witnessing their faith. O King Nabuchodonozor we need not answere thee concerning this matter For God whom we serue is able to take vs forth of the fornace of burning fire: and to deliuer vs out of thy handes, ó King. And if he will not: know thou, that we serue not thy Gods, & we worship not the goulden image which thou hast erected. They beleeued that according to their faith they might escape: but they added; if he will not, that ỹ King might know that they could euen dye for the God w̄ they worshipped For this is the force of courage of faith, to beleeue and know that God is able to deliuer from death euē pre'ent, and yet not to feare death, nor to yeeld at all, that faith may so be more effectually proued. There issued forth of their mouth the vncorrupted and inuincible vigour of the holy ghost. that we may see those thinges to be trew which our Lord saieth in the gospell: whan they shall apprehend you, do not thinke what you may speake, for there shall be geuen you euen in that houre what you may speake. for it is not you which speake, but the spirit of your father which speaketh within you. he saued, that from aboue there should euen at that time be geuen vs what to speake and answere: and that they did not than speake, but the spirit of God their father: which not departing nor being separated from Confessours, both speaketh & is crowned within vs. So also Daniel whan he was compelled to adore the Idol Bel, whom both the king and people did worship with full liberty of faith

Mat. 10

broke

broke forth for the defence of Gods honour into theſe words I worſhip nothing but my Lord God w made heauen & earth. What I pray you? the greeuous torments of the bleſſed Martyrs amongſt the Machabees, and variety of paines of the ſeauen brethren, and the mother comforting her children in torments, and dying her ſelfe alſo with her children, are not theſe great examples of fortitude and faith, and do not theſe perſons by their paſſions excite vs to the triumph of martirdome? The Prophetts whom the holy ghoſt did inhabite to teach them thinges to come: the Apoſtles whom our Lord did chooſe: the iuſt perſons which are killed for iuſtice, haue not all theſe taught vs to dye? The natiuity of Chriſt preſently beganne with the martirdomes of infants, whan for his name all were killed from two yeeres of age dounward. the age not ready for the Skirmiſh, was fitte for ỹ crowne: and that we may knowe that thoſe are innocent which are killed for Chriſt, innocent infancy was ſlaine for his name. it was ſhewed that no man is free from daunger of perſecution: whan ſuch as they receiued martirdome. What ſhame were it than for a Chriſtian, if the ſeruant would not ſuffer, whan his Lord firſt hath ſuffered and for vs to refuſe for to ſuffer for our ſinnes, whan without ſinne of his owne he ſuffered for vs? The ſonne of God ſuffered that he might make vs the ſonnes of God: & will not the ſonne of a man ſuffer that he may perſeuer the ſonne of God? if we ſuſtaine the hatred of the world: the ſame hatred of the world Chriſt ſuffered before vs if we abide in this world reproches, if flight, if torments. more greeuous

2. Mach. 7

things hath tasted ỹ Lord & maker of this world, who saieth; if you were of this world, the worlde wold loue that w̃ were his owne. but because you are not of the world and I haue chosen you out of the world: therfore doth the world hate you. remember the word which I saied vnto you: the seruant is not greater than his Lord: if they haue persecuted you, they will persecute you also.

Ioan. 15.

Our Lord God, whatsoeuer he taught he also did. so that the disciple cannot be excused, w̃ learneth, & doeth not. Let not yet any of you my brethrē be so terrified with the feare of persecution, or with the coming of Antichrist at hand, that he be not also armed against all things with the Euangelicall exhortations. Antichrist cometh, but Christ cometh after. the enemy assaileth and rageth: but Christ presently followeth to reuenge our sufferings & woundes. the aduersary fretteth & threatneth, but there is one who is able to deliuer from his handes. he must be feared, whose anger none can escape: whereas he forewarneth vs, saying: feare not them which kill the body, but cannot kill the soule: but rather feare him w̃ can destroy both body and soule into hell. And againe who loueth his life shall lose it, and who hateth his life in this world, shall conserue it vnto euerlasting life. And in the Apocalipse: if any man adore the beast and his image, & taketh his marke in his forehead and in his hand, he also shall drinke of the wine of the anger of God, mingled in the cuppe of his anger, and shall be punished with fire and brimstone, before the eies of the holy Angells and before the eies of the lambe: and the smoke shall ascend from their

Mat. 10.

Ioan. 12.

Apoc. 14. To go to ỹ Churchis to adore the beast.

their torments, world without end, and they ſhall haue no reſt day & night who ſoeuer do adore the beaſt and his image. For worldly Skirmiſhes, men are exerciſed and practiſed, & they repute it a great aduantage of their honour if they chaunce to be crowned in the ſight of the people, and in the preſence of the Emperour. Behould here a ſinguler and excellent Skirmiſhe, and honoured with the reward of a heauenly crowne: how God doth behould vs fighting, and opening his eies vpon thoſe whom he hath made his childrē, is delighted with the vew of our Skirmiſh. whileſt we fight & Skirmiſhe in this conflict of our faith, God behouldeth vs, his Angells behould vs, Chriſt him ſelfe behouldeth vs. O what excellency of glory, ô how great felicity it is, to Skirmiſhe in the preſence of God, to be crowned by the iudgement of Chriſt? Lett vs arme our ſelues (deare brethren) w all our force. Lett vs be ready for the combate, with a pure mind intiere faith, and deuoute courage. Lett Gods army march to the field which is bidden vs. Let the conſtant be armed leaſt they loſe the benefitte of their late conſtant ſtanding. Lett the lapſed be armed, that he may recouer the loſſe of his fall. Let honour prouoke the conſtant, and ſorrow the lapſed, vnto the combate. The Apoſtle armeth and prepareth vs, ſaying. our wreſtling is not againſt flesh and blood, but againſt Princes & Poteſtates, againſt the Rectours of the world of theſe darknes, againſt the ſpiritualls of wickednes in the celeſtialls. Therfore take the armour of God, that you may reſiſt in the euel day, and ſtand in all things perfect. Stand therfore hauing your loines girded in

Eph. 6.

Spiritual armour.

truth, and clothed with the breastplate of iustice, and hauing your feete shodd to the preparation of the gospell of peace: in all things taking the shield of faith, wherwith you may extinguish all the fiery dartes of the most wicked one. and take vnto you the helmet of saluation, and the sword of the spirite, which is the worde of God. Let vs take these weapons, with this spirituall and heauenly armour of proofe. Lett vs safegarde our selues, that in the euell day we may be able to withstand and resist the Deuills threatnings Lett vs putte on the brestplate of iustice, that our brest may be fensed and secure from the dartes of the enemy. Lett our feet be shodd & armed with the Euangelicall doctrine, that whan we begin to treade on, and crush the serpent, he be not able to bite or trippe vs Lett vs carry stoutely the shield of faith, which garding vs, whatsoeuer the enemy hurleth, may be extinguished. Let vs take for the couer of our head, a helmett of saluation, that our eares may be fensed, that they heare not the bloody proclamations: lett our eies be defended, that they see not the detestable idolls; lett our forehead be fortified, that the signe of God may be kept vntouched: lett the mouth be garded, that our conquering tongue may confesse our Lord Iesus Christ. Let vs arme also our right hand with a spirituall sword, that it may couragiously refraine the deadly sacrifices, and remembring that it hath receiued our Lordes body in the Eucharist, lett it embrace him, being hereafter to receaue of our Lord a reward of heauenly crownes. O that day, what a one my brethren & how great shall it come whan our Lord shall beginne

The signe of ỹ Crosse.

ginne to reckon his people, and to take account with his diuine examination of euery ones meritts, to send the wicked to hell, and to condemne our persecutours to the perpetuall punishment of burning flame. But to yeeld vnto vs reward for our faith and deuotion? O what glory, and how great ioy will it be, to be admitted that thou maist see God? to be honoured, that with Christ thy Lord God thou maist receaue the delighte of euerlasting light and saluation? to salute Abraham, and Isaac and Iacob, and all the Patriarches, and Prophets, and Apostles and Martyrs: with the iust and frendes of God, to enioy in the kingdome of heauen the pleasure of immortality: there to receaue that neither eye hath seene, nor eare hath heard, nor hath ascended into the heart of man? For that we shall receaue farre greater things than that which here we can either worke or suffer, the Apostle teacheth vs saying the passions of this time are not condigne to the glory to come, that shall be reuealed in vs. whan that reuealing shall come, whan Gods glory shall shine vpon vs, so blessed shall we be, and ioifull, being honoured with our Lordes liberallity; as they shall remaine confounded and miserable, which hauing forsake God, or rebelling against God haue donne the will of the Deuell, that now of necessity with him they must be tormented with vnquenchable fire. These things my deare brethren lett cleaue to our hartes: lett this be the preparation of your armour. let this be your daily and nightly meditation, to haue before your eies, and to ponder alwaies with your thought and vnderstanding, the torments of the

1. Cor. 2.

Ro. 8.

wicked, and the rewardes, and merittes of the iuſt. What puniſhment our Lord doth threatten to ſuch as deny him: what glory he promiſeth to thoſe which confeſſe him. if whileſt we thinke, & meditate of this, the day of perſecution come vpon vs, the ſouldier of Chriſt inſtructed by his precepts and admonitions, doth not quake at the battaile, but is ready for the crowne. I wiſhe my deare brethren that you alwaies farewell.

Ex Epiſtola 26. apud Cypria. quæ eſt Confeſſorum ẽ carcere ad Cypri-anum. §.2.

The noblenes of martirdome.

For what thing could befall more glorioufe, or what could more happely be beſtowed vpon any man frõ God, than amongſt the very butchers being mangled, to confeſſe our Lord God? than amongſt the raging diuerſe and exquiſite tormẽts of the ſeculer power, ỹ body being racked, tortured & quartered, ẅ a dying & yet a free ſpirit to confeſſe Chriſt the ſonne of God? than hauing forſaken the world to be gonne to heauen? than hauing lefte men, to ſtand amongſt Angells? than all worldly impediments being cutte of, to repreſent him ſelfe at liberty before the ſight of God? than to obtaine the heauenly kingdome without any delay? than in the name of Chriſt, to haue bene made a companion in paſſion with Chriſt? than by the diuine liberality of his iudge, to become a iudge? than by the Confeſſion of the name of Chriſt to haue carried away an vnſpotted conſcience? than not to haue obeied humane and ſacri-

Martyrs go to heauen without paſſing by Purgatory.

legious

legious lawes againſt our faith? than with pub- Sacrilegious
licke voice to haue profeſſed the truth? than by di- lawes.
ing, to haue ſubdued euen death that is ſo feared
of all men? than by death to haue gotten immor-
tality? than tortured and racked with all inſtru-
ments of cruelty, by torments to haue ouercome
torments? than to haue w̄ the valour of the mind
ſtrouen againſt all ỹ griefes of a rented body? than
not to haue loathed his owne guſhing blood?
than to haue begonne next after his faith to loue
his very torments? than to thinke a loſſe of his life,
that he is not dead? For vnto this combate doth
Chriſt by the trompet of his goſpell excite vs, ſay-
ing. Who loueth his father and mother more thā Mat.10.
me is not worthy of me. and who taketh not vp
his Croſſe & followeth me, is not worthy of me:
And againe bleſſed are thoſe which ſuffer perſe-
cutiō for iuſtice, for theirs is the kingdome of hea-
uen Bleſſed ſhall you be whan they ſhall perſe- Mat.5.
cute you and hate you: be glad & reioice, for
ſo did their fathers perſecute the Propherts alſo w̄
were befor you. And againe You ſhall ſtand be-
fore Kinges and Magiſtrates, and a brother ſhall Mat.10.
betray his brother to death, & the father the ſonne.
And who perſeuereth to the end, he ſhall be ſaued.
And to him which ouercometh I will geue to ſitte
vpon my throne, euen as I haue ouercome & ſitte Apoc.1.
vpon the throne of my father. The Apoſtle alſo. Ro.8.
Who ſhall ſeuer vs from the charity of Chriſt? tri-
bulation? or diſtreſſe? or perſecution? or hunger?
or nakednes? or daunger? or the ſword, as it is
written: for thee we are killed all the day: we are
accounted as ſheepe of the ſacrifice, but in all theſe

thinge

things we ouercome for him which hath loued vs. These and the like things whan we read in the gospell, and feele in our selues as it were certaine firebrandes for to inflame our faith, applied vnto vs by our Lords voices: we presently do not onely not dread the aduersaries of the truth at all, but we challenge them: and euen in this onely that we haue not yeelded to the enemies of God, we haue ouercome them: and we haue vanquished the wicked lawes against the truth: and if as yet we haue not shedd our blood, yet are we ready for to shedd it.

The mercy of Prisons.

Lett no man esteeme this lingering of our putting of, to be clemency, which rather hurteth vs, which hindereth our glory, which deferreth heauen, which delaieth the happy sight of God For in such a fight, and in such a combatte where faith is a champion, not to haue putte of the Martyrs by delay, is trew clemency. Pray therfore (o beloued Cyprian) that God will more plentifully and readily more and more euery day arme euery one of vs and lighten vs with his grace: and confirme vs and strengthen vs with the might of his power: and like a good Captaine bring forth at ỹ last vnto the battaile his souldiers which as yet he hath exercised and proued within the tentes of the prison; and that he deliuer vnto vs diuine armour, those weapons which cannot be ouercome: the brestplate of iustice which vseth neuer to breake the shield of faith which cannot be pearced: the sword of the spiritt which cannot be brused for of whom may we rather desire that he pray for these things, than of so glorious a Bishop: that those which are appointed

Spirituall armour for Confessors Eph. 6.

pointed to the sacrifice, may aske helpe and succour at the handes of the Priest.

S. Cypr. libro de exhortatione Martyrij cap. 6. §. 3.

That we being redeemed and restored to life by Christ his blood, ought to preferre nothing before Christ; in the gospell our Lord teacheth and saith Who loueth his father or mother more than me, is not worthy of me. And who loueth his sonne or daughter more than me, is not worthy of me. and who taketh not his Crosse and followeth me, is not worthy of me So also in Deuteronomy: who say to their father and mother I know you not, and haue not acknowledged their sonnes, they haue kept thy precepts, and obserued thy testament. Also the Apostle Paule: who shall separate vs from the charity of Christ? tribulation? or distresse? or persecution? or hunger? or nakednes? or daunger? or the sword? as it is written, for we are killed for thy sake all the day, we are esteemed as sheepe of slaughter, but in all these things we ouercome, because of him that loued vs. And againe. you are not your owne: for you were bought with a great price: Do you glorify and carry God in your body Againe. he died for all, that those also which liue, do not now liue to them selues, but to him who died for them and arose againe.

Christ his blood is to be esteemed aboue all things. Mat. 10.

Deut. 33.

Ro. 8.

1. Cor. 6. We are not our owne. 1. Cor. 5.

S. Amb.

S. Ambrose vpon the 118 Psalme: octo. 21. vpon that verse: Princes haue persecuted me, & my harte did tremble at thy wordes. §. 4.

How to behaue a mans selfe in torments.

If we consider the auncient history: both Saule & Absalon, and many forren Princes persecuted holy Dauid: but none could preuaile against him. There be also Princes of the world and rulers of darkenes, which go about in thy owne brest to oppresse thee, & raise cruell persecutions within thee, promising earthly kingdomes, honour, and riches, if with a base mind thou wilt yeeld vnto them, and determine to obey their commaundements. These Princes sometimes with a cause do persecute, sometimes without a cause: without a cause they persecute him, in whom they finde nothing of their owne, and yet they go about to suddue him. not without a cause they persecute him, who yeeldeth him selfe to their power, and wholly entreth into the possession of the world. for ouer their owne they worthely challenge dominion, & of such they exacte reward of their iniquity. Well doth the Martyr say, that vniustly he suffereth the torments of persecutions who hath stollen nothing; hath violently oppressed no man; hath shedd the blood of no man; hath defiled the bedd of no man: who oweth nothing vnto the lawes, and yet suffereth more greeuous punishments than theeues: who speaketh iustly, and is not heard; who speaketh wordes full of saluation and is impugned: so that he may say: whan I spake vnto them they impugned me without a cause. Without a cause than doth

Psal. 119.

doth he suffer persecution, which is impugned without any faulte: he is impugned as an offendour, whan he is in such confession to be commēded: he is impugned as an inchaunter, which glorieth in the name of our Lord, piety being the foūdation of all vertew. Verely without cause is he impugned, who before wicked men and infidells, is accused of impiety, he being a master of faith. But he which is impugned without a cause, must be valiant and constant how than doth he adde, and my harte did tremble at thy wordes? To trēble, is a token of infirmity, of dread, and feare. But there is an infirmity vnto saluation: there is also a feare of Sainctes. Feare you our Lord, all his Sainctes. and blessed is the man which feareth our Lord. wherfore is he blessed? because in his cōmaundments he hath all his delight. Imagine than a Martyr, standing in the middest of daungers: whan on one side most fierce beasts do rore to cause him terrour: on another side the hissing of hote glowing plates of iron, and the flame of a fiery fornace doth cast forth heate: on another side the drailing of heauy chaines doth rattle: on another the begoared butcher stādeth by: imagine him (I say) seeing all about him nothing but torments: and than afterward thinking of the cōmaundments of God, of that euerlasting fire, of that endlesse burning of the perfidiouse, of that misery of a reuiuing paine: to tremble in his harte, least whan he yeeldeth vnto the present miseries, he addict him selfe to eternall torments: to be troubled in mind, whilest he doth as it were with his very eies, behould that terrible sword of the future iudge-

Psal. 33.
Psal. 111.

A meditaūon for one which is tortured.

iudgemēt. In this trembling of a constant person, do not two equall things seeme to concurre together, the confidence of one which desireth eternall things, and trembleth at diuine things? yet be of good courage, thou which hopest, be of good courage, thou which arte confident I would to God I might deserue to be such a one, that if happely the persecutour come vpon me, I do not consider the sharpnes of my tortures, I regard not my torments, and paines, I thinke not of the horriblenes of any greife: but account all these things as light, and feare Christ, least Christ deny me, least Christ exclude me, least he thrust me out of the congregation of his Priestes, if he iudge me vnworthy of that college. but rather he see me, although moued with the terrour of corporall paine, yet trembling more at his future iudgements. And if he say vnto me: ô thou of little faith why didst thou doubt? he will yet reach me his hand, and after the boisterous trouble of the raging billowes of this world, establish me in the safe hauē of a secure mind.

Mat.14.

S Augustin. ser.6. de verb. Do. cap.9. §.5.

The benefitte of imprisonment for religion. Psal.51.

But perhaps some Ruler laieth waite against thee, and seeketh to impugne thee he whetteth his razour, wherw he may shaue thy heares, not wherwith he may cut thy head. That which I say, you haue euen now heard in the Psalme: as a sharpe razour thou hast made deceite. Why did he compare the deceite of the Ruler, vnto an euell razour? because he is not admitted but to our superfluities.

Euen

Euen as the heares in our body do ſeeme ſuperfluous, and without detriment of the fleſh are ſhauē away: ſo whatſoeuer a furious Ruler can do vnto thee, account that amongſt thy ſuperfluities. He taketh away thy pouerty: doth he take away thy riches? Thy pouerty and thy riches are in thy hart. thy ſuperfluities he may take away, he might damnifie them, and being permitted euen hurte thy body. For this life to thoſe which thinke of another life, euen this life I ſay is to be accounted amongſt ſuperfluities. For the Martyrs contemned euen it alſo. they loaſed not their life but they foūd it. Aſſure your ſelues (my brethren) that enemies are not admitted againſt the faithfull, but in as much as is profitable to tempt and proue the faithfull. Aſſure your ſelues of this (my brethren) lett none ſay the contrary. Caſt all your care vpon our Lord; lay your ſelues wholly vpon him. He will not ſhrinke frō you to let you fall, he which made vs, and gaue vs ſecurity of our very heare. Amen, I ſay to you, your very heares of the head are all numbred. Our heares are numbred vnto God, how much more our manners, whan our heares are ſo well knowen? Behould, that God doth not deſpiſe euen our leaſt things: for if he deſpiſed thē he would not create thē. For he truly both made and numbreth our heares alſo. But now that they are, thou wilt ſay they ſhall happely periſh. of this alſo, heare what he ſaieth. Amen I ſay to you, a heare of your head ſhall not periſhe. Why feareſt thou a man, ô man which arte caried in Gods boſome? See thou fall not out of his boſome: whatſoeuer thou ſhalt ſuffer there, ſhall be for thy ſal-

A Chriſtian ſhold make no account of his life.

Mat. 10.

Luc. 21.

uation, not for thy destruction. The Martyrs suffered the quarterings of their members, and are Christians afraide of the iniuries of Christiā times? He which doth thee an iniury now; doth it with feare. he saieth not openly, come to the Idoll; he saieth not openly, come to my aultars, and there bankett. And if he say so, and thou wilt not: lett him make his complaint, let him bring his action: he would not come to my aultars, he would not come to the temple which I reuerence. Lett him say it. he dare not. but he deuiseth craftely other thinges. prepare thy heare, he whetteth his razour, he is ready to take away thy superfluities, to shaue away whatsoeuer thou must once leaue. Let him take that which shall remaine if he can. what hath this vniust ruler taken from thee? what great thing hath he taken? that which the theefe, that which the burglar, and if he go to the vttermost that the murderer taketh. if he be permitted to kill the very body, what taketh he from thee but that the murderer taketh? I fauoured him whan I called him murderer. for euery murderer how hainous soeuer, is a man that which the agew, which the scorpiō, which the poisoning todstoole taketh. all this their might whan they rage against vs, is to do like the todstoole men eate the venemous todstoole and dye. Behould in what brittlenes is this life which thou must once leaue: do not so fight for it that thy selfe be leste. Our way is Christ. Consider Christ he came to suffer but so to be glorified. to be contemned; but so to be exalted: to dye; but after to rise againe. doth the worke terrifie thee? but see the reward. Why wilt thou in delicate-

S. Augustin here speaketh of those countreies where infidell officers did of malice persecute Christians, by false subornations.

delicatenes come to that thing, whitherto onely labour bringeth? But thou feareſt to looſe thy ſiluer becauſe thou cameſt by it with great labour. if not without labour thou cameſt by thy ſiluer which one day at the leaſt at thy death thou muſt leaue: wilt thou atchieue life euerlaſting without labour? Sett more by it, which thou ſhalt ſo obtaine after all thy labours. that thou ſhalt neuer loſe it. if that be deare vnto thee which thou after all thy labours ſo obtained't, that once thou ſhalt looſe it: how much more ought we to deſire thoſe things which are euerlaſting?

S. Bernard ſerm. 61. in Cant vpon thoſe wordes: My Doue in the holes of the rocke. §. 6.

The Martyr needeth not to be afraide to lifte vp his pale and wan face to him, by whoſe wannes we were ſaued: or to repreſent the glorious ſimilitude of his death, of which it was ſaied the hinder partes of his backe in the palenes of gould. What ſhould he feare, to whom our Lord ſaieth, ſhew me thy face? to what intent? as it ſeemeth vnto me, he deſireth rather to ſhew him ſelfe. So it is, he deſireth to be ſeene, not to ſee. For what doth not he ſee? there is no need that a man ſhew him ſelfe vnto him, to whō there is none but is ſeene although he hide him ſelfe from him. He deſireth therfore to be ſeene: the noble courteous Captaine will haue his ſouldiers countenance and eyes to be lifted vp to his woundes, that ſo he may encourage his mind, and by his owne example make him the

Cant. 2. A comfore for Martyrs in torments Pſal. 67.

more couragious in ſuffering. Verely he ſhall not feele his owne, whan he behouldeth his Captaines wounds. There ſtandeth the Martyr leaping & triumphing although w̄ his body thoroughly quartered: & whileſt the ſworde ſearcheth his ſides, not onely ſtoutly but alſo ioifully he behouldeth on euery ſide the ſacred blood to guſh from his fleſh. Where is than the ſoule of the Martyr? ſurely in ſafety: ſurely in the rocke: ſurely in the bowels of Ieſus: and no meruaile: the woundes being open for his entring in if he were in his owne bowells ſearching them, he ſhould ſurely feele the ſword: he ſhould not abide the paine: he would yeelde and denye. but now dwelling in the rocke, what meruaile if he bee become hard as the rocke? But neither is it to be meruailed at, if being exiled from his body he feeleth not the griefes of his body Neither is this cauſed by nummnes, but by loue. for the ſenſe is ſubdued, not deſtroyed. neither wanteth there griefes, but it is ouercome, it is deſpiſed. Than from the rocke cometh ỹ Martyrs fortitude: thence is he fully able to drinke of the cuppe of our Lord and this ſolacing cuppe, how notable is it? it is notable and pleaſant, no leſſe to the Captaine behoulding, than to the ſouldier triumphing. for the ioy of our Lord, is our fortitude. what ſhould he do but reioiſe at the voice of a moſt ſtoute confeſſion? wherfore he doth euen ſeeke it with great deſire Let thy voice ſound (ſaieth he) in my eares. neither will he be ſlow in repaying the reward but that he will confeſſe him before his father, whoſoeuer ſhall confeſſe him before men.

As Martyrs were in time paſt tormẽted for to deny God: ſo now to betray their brethren.

Pſal.22.

2.Eſd.8.

Cant.2

Mar.8

The

The 77 epistle of S. Cyprian.

Cyprian, vnto Nemesian, Felix, Lucius, another Felix, Litteus Polianus, Iadar, Datiuus his fellow Bisshop: Also to his fellow Priestes and Deacons and other brethren in the Mines, the Martyrs of God the father almighty, & of Iesus Christ our Lord God and Sauiour: sendeth greeting euerlasting. § 7.

These Martyrs were condemned to digge in the mines.

Your worthines and glory (most blessed, and most beloued brethren) is such, that it would haue bene my dewty to come my selfe vnto your presence and to embrace you, vnlesse I also being confined for the confession of Christ his name, were kept within the bonds of a prefixed place. yet in what sort I may I present my selfe, and whereas with body and feete I cannot, with affection and spirit I come vnto you, expressing by letters my harte, wherin with ioy I exulte because of these your vertues & praises: esteeming my selfe as a partner wth you if not with the suffering of body, yet in the fellowship of charity And could I hould my peace, and command silence vnto my voice, knowing of my most deareste so many and so glorioule matters, wherwith Gods liberallity hath honoured you: that some of your company by the accomplishing of their martirdome are gone before, to receaue the crowne of their merittes of our Lord: the reste as yet remaining within the Prison barres, or kept at the mines in chaines; doth shew by the very delay of punish-

An exhortation vnto Martyrdom

Delay of death in persecution increaseth glory.

ments, greater examples for the strengthning and fortifying of their brethren: by the slownes of their torments, winning higher degrees of merittes, and being for to receaue in the heauenly retribution so many rewardes as they sustaine daies of afflictions. which thing I wonder nothing most stoute and blessed brethren that they haue happened vnto you according to the meritt of your religion and faith: that our Lord hath thus exalted you vnto so great a height of glory: who alwaies haue flourished in his Church by keeping the rule of faith, firmely obseruing our Lordes commaundments, in simplicity, innocency; in charity, concord, modesty, in humility; diligence in administration; watchfulnes in helping the afflicted; mercy in cherishing the poore; constancy in defending the truth; equity in the seuerity of discipline. And least any thing might want in the example of your good deedes, euen now by confessing with mouth and suffering with body you stirre vp your brethrens mindes vnto diuine martirdomes, yeelding your selues Captaines of valour, that the flocke following the shep heardes, and imitating that which is fulfilled by the rulers, may with equall merittes of obedience be crowned by our Lord. And wheras you being greeuously knocked & beaten with cudgells, haue by such cruelties geuen deuoute beginning to your confession: we are not to be ashamed herof. neither trewly could a Christians body tremble at the cudgell, whose wholle hope is in a tree. the seruāt of Christ acknowledged the mistery of our saluation, and being redeemed by a tree vnto life euerlasting, he was furthered by a tree vnto his reward.

Who are those w̄ deserue to be Martyrs.

A patterne of Bridewell

And

And what maruaile if you which are veſſells of gould and ſiluer, are confined vnto the mines, that is to a place of gould and ſiluer, but that now the nature of mines is changed, and the places which were wont to yeld, now haue begone to receaue gould and ſiluer? They haue putte irons alſo vpon your feete, & with infamous chaines haue bound moſt happy mẽbers & temples of God: as though togither with your body your ſpirit could be boũd: or your gould could be abaſed with the contagion of iron. To men which are dedicated vnto God, & with religiouſe conſtancy do profeſſe their faith: theſe are not bands, but ornamentes, neither do they fetter Chriſtian feete, for ignominy; but they ſett them forth for to be crowned O feete moſt happilly chained, which are loaſed not by a ſmith, but by Chriſt. O feete moſt happily chained, w̃ by a fruitfull iorney are directed vnto heauen O feete bound for a while in this world, that they may be all waies free with our Lord. O feete for a while hindered with ſhackells and boultes, but yet ſwiftly running w̃ a glorioufe pace vnto Chriſt. Lett enuious and malignant cruelty keepe you here ſo long as ſhe will in bonds and chaines: you ſhall from theſe countreies and afflictions go ſpeedely vnto the heauenly Kingdomes. Whileſt you are in the mines your body is not pampered with ſofte lodging and fetherbeads: but it is cheriſhed with the comfurt and refreſhing of Chriſt. the ouer trauailed bowells do lye on the ground: but it is no paine for to lye with Chriſt. Your members are vnhanſome for want of bathing, and diſfigured with corruption & filthines: but ſpiritually is that

Martyrs are gould.

Fetters moſt glorioufe.

Hardnes of Priſons.

washed within, which carnally is defiled without. There is little store of bread: but not with bread onely doth a man liue, but with the word of God. You want cloathing whan you are colde: but he that hath put on Christ is sufficiently cloathed and apparelled. rough and ragged is the heare of your halfe *shauē head. but wheras Christ is the head of a man: needes must that head be comely of what fashion soeuer, which is honoured with the confession of Christ. This deformity so detested & abhorred by the gentills, ô with what brightnes shall it be rewarded? this tēporall & short misery, ô with what recompense of a noble & euerlasting honour shall it be exchanged, whan as the Apostle saieth our Lord shall haue reformed the body of our humility, configured to the body of his glory? neither can there be, my beloued brethren, any losse of deuotion or of faith, in that there where you are the Priestes of God haue no commodity of offering & celebrating the Diuine sacrifices. what? you do celebrate & offer a sacrifice vnto God both pretiouse and gloriouse, & which shall exceedingly profite you for the obtaining of heauēly rewards wheras the scripture saieth: a troubled spirit is a sacrifice vnto God: a contrite and humbled harte God doth not despise. This sacrifice do you offer vnto God, this sacrifice without intermission both day and night you celebrate, being made hoastes vnto God, and yeelding your selues holy and īmaculate sacrifices as the Apostle exhorteth saying. I beseech you therfore brethren by the mercy of God that you exhibite your bodies a liuing host, holy, pleasing God, neither be you conformed to this world

Deut. 8.
Luc. 4

*So were those vsed ẘ were sent to the mines. See the like 2. reg. 20.

Phillip. 3.

Want of ẏ sacrifice of the Masse is recompēsed

Psal. 90.

Ro. 11

world, but be reformed in ỹ newnes of your mind that you proue what the good and acceptable and perfect will of God is. For this is that w̃ is most acceptable vnto God; this is that, in which our workes with greater merittes doe come to winne the fauour of God: this is the onely thing which the seruice of our faith and deuotion may render vnto our Lord for his great & holesome benefitts, the holy Ghost affirming and testifying in the psalmes: what shall I render vnto God, for all the things which he hath geuen vnto me? I will receaue the chalice of saluation, and will inuocate the name of our Lord. Pretiouse in the sight of our Lord is the death of his Sainctes. Who would not willingly and promptly receaue the chalice of saluation? who would not with ioy and chearfulnes desire that in which he also may render somewhat vnto his Lord? Who would not stoutly and constantly receaue a death pretiouse in the sight of our Lord: whan he shall please his eies, who from heauē behoulding vs in the combatte for his name, approueth vs willing, helpeth vs fighting, crowneth vs ouercoming, rewarding with the liberality of his goodnes and fatherly piety, whatsoeuer he him selfe hath wrought, & honouring that which him selfe did performe. For that it is by him ỹ we ouercome, and hauing ouercome our enemies we atchieue the reward of a singuler great combate: our Lord teacheth vs in the gospell, saying, whan they shall deliuer you vp, take no thought how or what to speake: for it shall be geuen you in that houre, what to speake. for it is not you that speake but the spirit of your father that speaketh in you.

To suffer martyrdom is to recompense in a sort Christ. Psal. 119. Mat. 10

Luc. 21 And againe Lay vp this in your hartes, not to premeditate how you ſhall anſwere. for I will geue you mouth & wiſdome which all your aduerſaries ſhall not be able to reſiſt and gainſay. Wherein there is both great confidence for thoſe which beleeue, & moſt hainous offence of the perfidiouſe: not to beleeue him which promiſeth his helpe to thoſe which confeſſe him, and on the other ſide not to feare the ſame whan he threatneth euerlaſting torments to thoſe which deny him. All which things you moſt valiant and faithfull ſouldiers of Chriſt haue inſinuated vnto our brethren, perfourming in deede, that which before you taught in wordes: and therfore being herafter for to be moſt great in the Kingdome of heauen, according to

Mat 5 our Lords promiſe, ſaying: Who doeth and teacheth, ſhall be called great in the Kingdome of heauen. Finally a very great parte of the common people following your exaꝑple, togither with you hath confeſſed, and togither with you hath bene crowned: linked vnto you with the bond of a moſt ſtrong charity, and neither in priſon nor in the mines ſeuered from their ſpirituall rulers. in w̄ nũber there want not Virgins, who haue ioyned vnto the threeſcore fould fruit the hundreth fould, and whom a dubled glory hath exalted vnto a heauenly crowne. In boyes alſo a greater courage thā age, through the praiſe of their cõfeſſion hath ſurpaſſed their yeeres, that both ſexes, and euery age might ſet forth the bleſſed company of your martyrdome. O what ſtrength of a couquering conſcience is now within you, moſt deare brethren?, what height of mind? what reioiſing in your hart?

Martyrs of the commõ people Virgins and Boyes.

Mat. 13

The inward comfort of a perſecuted Catholicke.

what

What triumph in your breſt? for euery one of you to ſtand expecting Gods promiſed reward, and to be without feare of the day of iudgement? for to walke in the mines, with the body of a captiue, but with the mind of an Emperour: to know that Chriſt is preſent with him, reioiſing in the ſuffering of his ſeruants, who by his footeſteppes and waies do go vnto the euerlaſting Kingdomes? you daily waite with ioy for the happy day of your departure, and being euen now to go forth of the world, you haſten vnto the rewardes of Martyrs, & the manſions of heauen. being for to ſee after ỹ darknes of this world a moſt ſhining light & being for to receaue a glory farre exceeding all paſſions and conflicts. as witneſſeth the Apoſtle, ſaying: The paſſions of this time are not condigne to the glory to come, that ſhall be reuealed in vs. Briefly for that now your ſpeech in your deuotions is more effectuall, and prayer can the more eaſely obtaine that which is asked in affliction, pray and deſire moſt earneſtly, that Gods mercy will conſummate all our confeſſions: that he will out of theſe darknes & ſnares of this world, deliuer vs alſo togither with you vntouched & glorious: that as we haue here ſtood togither, being linked with the band of charity and of peace againſt the iniuries of heretickes and oppreſſions of gentills, euen ſo we may togither reioiſe in the heauenly kingdomes. I wiſh you all moſt bleſſed and beloued brethren in our Lord well to fare, & requeſt you alwayes and euery where to remember vs. Fare you well.

The

The history of the seauen Machabees Brethren and their mother all Martyrs for the obseruation of the law of God, written in the 7. chapter of the second booke of Machabees the memory of these holy Martyrs is kept by the Church of Christ, the first day of August. §.8

It happened that seauen brethren togither wth their mother were taken, and compelled by the King to eate against the law swines flesh, being tormented with whippes and scourges. One of them who was the first, saide in this manner. What seekest thou, and what wilt thou learne of vs? we are ready rather to dye, than to transgresse our countrey lawes of God. The King therfore being angry, commaunded frying pannes and brasen pottes to be made red hote. which being donne, he cōmanded him which first had spokē to haue his tongue cutte out. and the skinne of his head being drawē away, that his handes and feete shou'd be cutte of, his other brethren & his mother looking on And whan he was made altogither vnprofitable, he cōmaunded fire to be brought, and him yet breathing to be roasted in the frying panne: in which whilst he was for a long time tormented, the reste togither with their mother exhorted one another to dye stoutely; saying. our Lord God will looke vpon the truth, and will comforte vs. as Moises declared in the protestation of his Canticle: And he will comforte his seruantes. The first than being dead

1 Marke in all this history the Christian liberty of Martyrs in rebuking Tyrants.

Deut. 32.

dead in this manner, they brought the next to delude him; and the ſkinne of his head being drawē away togither w̄ his heare, they asked if he would eate, before he were puniſhed in all his members through his whelle body But he anſwering in his countrey language, ſaied: I will not do it. wherfore he alſo in the next place receiued the torments of the firſt And being in his laſt gaſping, he ſaid. Thou trewly (ō moſt wicked one) in this preſent life doeſt deſtroy vs, but the King of the world will raiſe vs againe which dye for his lawes, in the reſurrection of euerlaſting life. 2

After him the third is deluded: & being required he quickly brought out his tongue, and ſtretched forth his handes conſtantly: and confidētly ſaied: From heauen I poſſeſſe theſe things, but for the lawes of God now I deſpiſe theſe very ſame, becauſe of him I hope to receaue thē againe. So that the King and thoſe which were with him did admire the young mans mind, that he accounted his torments as nothing. 3

This being thus dead, they vexed the fourth torturing him in the ſame ſorte. And whan he was euen at the pointe of death, he ſaied thus. it is better for thoſe which are putte to death by men, to expect hope from God, as being to be raiſed againe by him: for vnto thee there ſhall be no reſurrection vnto life. 4

And whan they had brought the fifth, they vexed him. but he looking vpon him, ſaied. Thou hauing power ouer men, wheras thou arte mortall, doſt what thou wilt but do not thinke that our generation is forſaken of God. but thou abide patiently, and thou ſhalt ſee his great power, and how he will torment 5

thee

thee and thy seed. After him they brought the
6 sixth: & he beginning to dye, saied thus. Do not
erre in vaine. for we for our owne selues do suffer
this, hauing offended against our God, and things
worthy of admiration haue bene done amongst vs.
but do not thou thinke that thou shalt be scotfree,
because thou hast gone about to fight against god.
A godly mother. But the mother wonderfull aboue measure, and
worthy of ỹ memory of good men, which seeing
in the space of one day her seauen sonnes dying,
bore it w̄ a good courage, for the hope w̄ she had
in God: exhorted euery one of them with her coū-
trey language stoutely, being repleniſhed with wis-
dome: and ioining a manly courage vnto a wo-
manly thought, said vnto them. I know not how
you appeared in my wombe: neither truely did I
geue vnto you spirite & soule & life, and the mem-
bers of euery one of you, did not I sette togither;
but the creatour of ỹ world, which hath fourmed
the natiuity of man, and w̄ hath found out the be-
ginning of all things, will restore vnto you againe
spirite and life with mercy, euen as now you sette
nought by your selues for his lawes. But Anio-
chus supposing him selfe to be contemned, & de-
7 spising ỹ vpbraiding voice; whā as yet the young-
est was aliue, not onely with words exhorted him,
but with an oth also affirmed that he would make
him riche & happy, & esteeme him as a frend, and
geue him all mnaner of necessaries, if he would be
changed from his countrey lawes. But whan the
young man was nothing moued vnto these things,
the king called ỹ mother, & perswaded her to cōū-
saile her young sonne for ỹ sauing of his life. And

whan

whan he had exhorted her with many wordes, she promised to perswade her sonne. Therfore stouping downe vnto him, deriding the cruell Tyrant, she said in her countrey language: my sonne haue compassion of me, which carried thee nine monethes in my wombe and gaue thee sucke for three yeares and nourished thee, and haue brought thee vnto this age I beseech thee ô sonne, that thou looke vpon heauen and earth and all things which are in thē, & that thou vnderstand that God made them and mankind of nothing: so will it come to passe that thou do not feare this butcher, but being made a worthy companion and partner with thy brethren, accepte death, that in that time of mercy I may receaue together w thy brethren, thee also. Euen whilest she was speaking these things, the young man saied: whom do you stay for? I obey not the precept of the King, but the precept of the law, which was geuen vs by Moises. But thou who hast ben the inuentour of all malice toward the Iewes, shalt not escape the handes of God. For we for our owne sinnes doe suffer these thinges. And although our Lord God for our correction and punishment is for a while angry with vs, yet he will be reconciled againe vnto his seruantes. but thou ô most wicked and most abominable of all men, be not foolishly extolled with vaine hopes, whilest thou dost rage against his seruantes for thou hast not yet escaped the iudgement of the almighty God which seeth all thinges. For my brethren hauing now sustained a small labour, do repose vnder the testament of euerlasting life, but thou by the iudgement of God shalt suffer iust punishments

How parents ought to cōfourt them selues in their childrens vertew.

A lesson of trew obedience.

niſhments of thy pride. I as my brethren alſo do geue my life and body for my countrey lawes: inuocating God that he will quickly be mercifull vnto our nation: and that thou by tormẽts & ſtripes maiſt confeſſe, that he onely is God. But in me and in my brethren the wrath of almightye God ſhall ceaſe, which hath iuſtly bene brought vpon all our generation. Than the King incenſed with anger, did ſhew extreeme cruelty vpon him more than vpon all, being much moued that he was derided. And he therfore died vndefiled, wholly putting his truſt in our Lord. Laſt of all after the ſonnes the mother alſo was putte to death.

THE CONCLVSION TO Catholicke wiues and children.

NOw therfore ô deuoute Catholicke wiues and children whom eſpecially I haue in this labour regarged, remember that you aré the ſpouſes and children of God. theſe men which are now your husbandes, after the ſhorte ſpace of this life, and the temporall cohabitation of this vale of miſery, ſhall be your husbands no longer. Than ſhall there be a perpetuall diuorce of this band of mariage: and withall either an eternall diuorcement in place, the one being ſo farre ſundered from the other as is heauen from hell: or both of you for euer ſhall be diuorced togither from the face of God, if you dye out of his Church or grace: or that

(that which is a moſt happy and glorioufe thing) your carnall matrimony and temporall coniunction being Catholickly and religiouſly paſſed ouer in this life, ſhall be chaunged into a perpetuall & indiſſoluble vnion in the glory of God.

Theſe men after their death cannot forbid you to marry another: becauſe your promiſe was made for no longer ſpace. Euen ſo lett not them liuing ſtill w you cauſe you to be vnfaithfull vnto God: becauſe that was no part of your plighted promiſe. the faith promiſed to your husband doth bind you but vntill death: but ỹ faithfulnes promiſed to your moſt auncient & noble ſpouſe of heauen as it was more auncient thā your worldly mariage: ſo muſt it neuer be broken, but continew for all eternities. Your husbandes will iuſtly reprehend you, if you diſhonour their bedd: Euen ſo do you plead your other husbands cauſe, leaſt his temple be uiolated. moſt filthy is trewly the crime of fornication: but aboue all other vices hereſy and profeſſion of hereſy is a ſpirituall fornication. your husbands ouer your ſoules haue no autority; and ouer your bodies but a limitted power: but your heauenly ſpouſe can condemne both vnto euerlaſting fyre, or reward both with euerlaſting bliſſe. Lett your effeminate huſbands like vnto the wife of Iob impugne your holy conſtancy: and you with manly courage like vnto another Iob expect Gods patience. Lett your huſbands like infidells inuite you to their infidelity: but you by your vertew and godly perſeuerance endeuour to ſanctifye both their and your children. Lett your husbands like ſo many fooliſh Naballs deſerue the wrath of our victorioufe Dauid: you with the

1. Cor. 7.

1. Reg. 25.

wisdome of Abigail seeke to assuage his iust indignation. Say you with Abigail: Let not my Lord be angry with this wicked man Nabal: for according vnto his name he is a foole, and foolishnes is alwaies with him. and you may happely receiue that mercifull answere of our heauenly Lord: Blessed be thy speech, and blessed are thou which hast forbidden me this day to go to blood, and to reuenge me with my owne hand.

And you children whom God hath blessed and made his children by adoption: perswade your selues that it is not so great a benifitie to haue bene borne vnto the world, as to haue bene regenerate vnto grace. more should you haue bene beholden to your temporall parents if they had not begotten you, than being begotten if they do damne
2.Mach 7. you. And yet the very begetting is not their owne worke. God fourmed your body, distinguished your members, gaue life and soule vnto them all. Lett not them destroy your soule who could not geue it: lett not them destroy your body for euer, who could not make one heare therof. And they newly in the estate of wedlocke forget happely more their owne disordered cõcupiscents than your temporall being. think than that they are more than beastly, if they seeke their present quietnes, by your eternall vndoing. Originall sinne is contracted by carnall propagation euen of most holy and temperate parentes, who like the godly Patriarches seeke nothing in matrimoniall actes but the glory of God and increase of his people: not offending in the same so much as venially. your parents added to the sinne of Adam their owne disorders:

maried

maried perhaps out of Gods Church receiuing that holy Sacrament which ſhould haue bene for your benefitte not holily: liued alſo happely in manage licentiouſly: brought you vp whan you were little ones in ignorance and herely: And God hauing at the length ſhewed you their folly, and taught you to amend in your ſelues, that which they diſordered, will they now fight againſt God, & make you ſouldiers of the Deuell? what wages ſhall you receaue for ſuch a warfarre? is there fauour to be bought with the loſſe of Chriſt: or worldly preferment to be preferred before a heauenly ſpouſe: or earthly inheritance or dowry better than the rewardes of glory? Filij hominum vſquequo graui corde, vt quid diligitis vanitatem & queritis mendacium? Pſal.4. O ſonnes of men, but withall ſonnes of God loue not theſe vanities, carry not a harte loaden with lies, and drowſy with the ſluggiſhnes of this world, but let it be lightned and waking vnto God. Lett their riches go with them into perdition: you haue not a father vpon earth, but in heauen. Say rather with the Prophete. Thou arte our father and Abraham hath not knowen vs, and Iſraell was ignorant of vs: thou ô Lord arte our father, our redeemer: thy name is euerlaſting. Eſa.63. Euerlaſting trewly is this name of a father, if you forſake not your trew and euerlaſting father. your earthly father ſeeketh to depriue you of your euerlaſting father: pull of your garments, and leauing your ſelues naked with godly feruour reſtore them him againe: and ſo with deuoute S Frauncis you may more freely ſay: Pater noſter qui es in cælis. If you haue not croſſes in this worlde, you ſhall

Protestiers do kisse Christ with Iudas. Mat.26. Luc.22.

stants. So oft as I thinke of these men, I am put in Mind of the facte of Iudas. Iudas coming vnto our Sauiour, saied Haile Rabbi, & he kissed him. But our Sauiour saied vnto him: Iudas with a kisse dost thou betray the sonne of man? Even so these Protestiers if not Protestants, with a Protestation will seeme to kisse our Sauiour: but with their presence amongst such a Pharisaicall company they do in deed betray him. I would to God they wold open the eares of their harte, and consider these voices which in silence our Sauiour speaketh vnto them. Iudas with a kisse dost thou betray me? amongst hereticks dost thou professe me? no other place to professe chastity, but in the bedd of a harlot? no other time to professe innocency, but in condemning an innocent? no place to professe the honour thou owest me, but where thou in highest degree dost dishonour me?

And who seeth not how fittely these Protestiers be compared vnto Iudas? for who was the first brocher of the practise of a Protestatiō, but a most trecherous Iudas? and now Iudas hauing in a sorte hanged him selfe, and scattered abrode the filthy stuffe of his most lothsome bowells abominable before God and man, is it not a pittifull case that our Protestiers will still be amongst Protestants?

With these men therfore will I reason a while: and because the case of it selfe is so clear that nothing can be clearer: I will only in all clarity satisfy that argument, vpon w̄ they wholly do relye.

The argument for protestatiō

This argument is, the pretended antiquity of Mr. Gregory Martin, a man of blessed memory, and of singuler learning.

But

But where doth he maintaine this opinion? forſooth there where in a whoſle volume he proueth this action to be ſchiſme Admitt than that ſuch was his opinion? would he not if he had well conſidered it, haue rather ſaied that ſuch Proteſtation was vnlaw full, than to geue licence of that which he accounted ſchiſme? ſhall one word ſpoken by chaunce in a wholle treatiſe, ouerthrowe his wholl purpoſe, which he goeth about to proue in ỹ ſame? whether would he not haue argued in this maner: to go to the Church is a ſchiſmaticall acte, therfore it cannot be iuſtified by Proteſtation: rather than thus: to go to the Church with Proteſtatiō is lawfull: therfore to go to the Church is no ſchiſmaticall acte: wheras one of theſe propoſitions vtterly ouerthroweth the other? For if it be ſchiſme to go to the Church, than is it ſinne of it owne nature, than cannot it be iuſtified by Proteſtation: for if it were iuſtifiable by Proteſtation, than would it follow that it were not ſchiſme and ſinne of it owne nature.

Mr. Marin by this opinion would not ouerthrow his principall opinion of ſchiſme.

For although in ſundry caſes which of them ſelues be lawfull, yet are oftentimes ſubiect to ſcandall by reaſon of a likenes of euell ẅ is in them, or of ſome miſconſtruing of the ſame by our neighbour, although I ſay, in ſuch actions a Proteſtation may ſerue to ſatisfy the well meaning or weaker ſorte, & ſo all ſcandall ceaſſing the actions remaine fully lawfull, as being before of thē ſelues lawfull, and onely for ſuch a circumſtance of ſcandall vnlawfull: yet hath not any kind of Proteſtation ſo much force as to iuſtifie that which is of it ſelfe euell. as Iudas his proteſting of frendſhippe in kiſſing

No Proteſtation can make a naughty thing good

kiſſing our Sauiour: or Pilates proteſting of innocency in waſhing his handes: could not make either the one a trew frend of our Lord, or the other trewly innocent. nor Ioab his faire ſpeaches and courteous demeanour towardes Amaſa, could excuſe his trecherous murder. Euen ſo than in this caſe of going to the Church. for wheras ſuch fact is of it ſelfe vnlawfull and ſchiſmaticall as Mr. Martin purpoſely doth diſpute: how can it be that it may be allowed by Proteſtation?

A Proteſtation is moſt ridiculous in this caſe. Going to the Church is a proteſtation of Proteſtancy.

And certainely in this caſe aboue all other, a Proteſtatiō is moſt ridiculous For in this actiō of going to hereticall Churches, the principall deformity and iniquity, is that it ſignifieth a conformity in ſchiſme and falſe religion: ſo that it is nothing elſe of it ſelfe but a Proteſtation in facte of falſe religion. now by a contrary Proteſtation in words to ſeeke to diſanull the Proteſtation of the facte, what is it elſe, but as if a man very expert in the arte of lying, ſhould in telling two contrary tales w one breath, deſire to be fully beleeued in both? But howſoeuer theſe abſurde Proteſters perſwade themſelues, yet haue they iuſtly receaued the ordinary reward of liers not to be beleeued at all. For wher as by the facte they ſhew themſelues Proteſtants, no man yet beleeueth them: and wheras by their wordes they ſeeke to alter the nature of the facte, neither yet can they obtaine creditt, the facte of it ſelfe remaining as it was before. So that they come euery day from the Church loaden with two diuerſe and contrary lyes. (a ſmall faulte perhaps if they were not in ſo weighty a matter) the one that they are Proteſtants: the other that their fact doth

Two lyes made by Proteſters.

ſignifie

ſignifie no ſuch thing, as is the profeſſion of Proteſtancy. I remember that I haue heard a pretty conceite of one who ſeeing vpon a ſuddaine that by our Parliaments religion was altered, and that defined and decreed ſuperſtition, which all our forefathers before accounted trew worſhipping of God: made earneſt petition to ſome Parliament Lord that it might be enacted by the autority afore ſaid that it ſhould be but fiue miles from his houſe to London, that ſo he might be deliuered from a longer trauaile whan he were to go thither. But whatſoeuer we may worthely attribute to Parliaments, where there is higher autority, more generall conſent, more publicke proceedings & meanes to diuulge abrode the knowledge of any matter. than in any other temporall thing can be poſſibly deuiſed: it is ſurely ouermuch prerogatiue to geue vnto the ſpeeches of euery perticuler ſchiſmaticke, that he may by one Proteſtatiõ make that another Proteſtation ſhall be no Proteſtation: although he would Proteſt euery time not onely in the Pulpitt but alſo in Printed Papers which ſurely were neceſſary if he would make his ſpeeceſes of Proteſtation as well knowen as his Proteſtation of facte, and yet it were not ſufficient perhaps, wheras many would heare of his fact which would not heare of his papers.

The Perſon of Croydon

A Proteſtation cannot be publicke enough to take away ſcandall.

The Proteſtatiõ therfore being of it ſelfe thus abſurde, & for ſuch cauſe as is worthely to be thoght very farre frõ that learned Licentiates approbation: it ſeemeth yet more daungerous for the wãt of any warrant of auncient practiſe or example. For it is a very ſtrange caſe, that in ſo many ages paſt, in ſo

diuer'e & long perſecutions ſtirred vp againſt Gods Church by infidells, hereticks, ſchiſmatickes: yet no memory ſhould be extant of any ſatisfying the perſecutours p'eaſure by doing that which he commaunded with a Proteſtation: but that this Proteſtation ſhould firſt of all be heard of in communication with Proteſtants: belike to ſhew that Proteſters and Proteſtants are as neare in inward qualities and conditions, as they are in the outward and materiall ſound of their names. And ſure'y if the Pope ſhould condemne this opinion of a Proteſtation as an here'y: (as it may be he hath in cõdemning the defender & maintainer therof:) than could we haue no fitter name for theſe new heretickes, than to call them Proteſting Proteſtants.

Of contrary Proteſtations we read oftentimes and almoſt euery where, that is: that the Saintes of God haue not onely not ſatisfied their perſecutours deſires, but haue bouldly proteſted that they would not obey their vnlawfull commaundments.

Dan.3. Be it knowen vnto thee ô King, that we will not worſhip thy Gods, & the idoll which thou haſt erected we will not adore. This was the Proteſtatiõ of ỹ three children. Heare alſo the Apoſtles Proteſtation.

Act.4.& 5. We cannot but ſpeake thoſe things which we haue ſeene and heard. And we muſt obey God

2.Mach.7. rather than men. And the youngeſt Machabee: whom do you ſtay for? I obey not the precept of the King, but the precept of the law. Theſe are Proteſtations fitt for Chriſtians, honourable in the making, famous in the remembring, and moſt glorioufe in their euerlaſting rewardes. not thoſe which do as it were call God and heauen & earth

to wit-

to witneſſe, that the obedience of man is preferred before the obedience of God.

Of like examples of Chriſtian Proteſtations all Eccleſiaſticall hiſtories are full: neither could euer the fury of perſecutours or extremity of torments driue the champions of Chriſt, to yeeld or ſeeme to yeeld to as indifferent thinges as going to the Church may ſeeme to be, and to ſeeke to iuſtifie ſuch actions by Proteſtation.

This hath alwaies made me thinke that that good vertuous learned Deuine did neuer meane to allow a Proteſtation as theſe new Proteſters would haue him: conſidering the repugnance which it hath to his wholle argument of his treatiſe, and the abſurdity of the thing it ſelfe, which (although he ſpeake ſomewhat obſcurely) I cannot thinke but that his wiſdome could very well perceaue

A Proteſtation is ſometimes profitable.

Yet do I not doubte but that he worthely admitteth a Proteſtation in ſome caſes. For this action of going to the Church is than vnlawfull, whan it is a Proteſtation of conformity in religion: which it is alwaies, whan there is ſuch orderly going as is vſed by the heretickes them ſelues. now it may be that in diuerſe caſes this orderlines and conformity may be wanting, & than the going to the Church with heretickes is called but a materiall going and not a formall: becauſe the formality is by the alteration of the eſſentiall conditions of ſuch going taken away. in this caſe therfore whan going to the Church is no Proteſtation of falſe religion: it is not vnlawfull of it ſelfe: ſo that for to avoide ſcandall if there be any danger therof, I make a Proteſtation, wherin I ſhew my going to be onely materiall

and

and not formall. An example or two we may ſhew out of the ſcriptures. The going of the people with Hieroboam to Bethell whan he there was to ſacrifice, was a formall going to idolatry, becauſe they went orderly all alike. but the coming thither of the Prophett to reprehend the King, was onely a materiall going to idolatry, and very well knowen to be of a diuerſe nature from the other. Naaman Syrus was materially preſent at idolatry but not formally: becauſe he went not to the temple as vnto a tēple, but as vnto any other place where his perticuler temporall ſeruice might be exacted. neither did he obey his King commanding an acte of religion, but requiring onely the temporall aſſiſtance which to his greatnes was conuenient. Now if Naaman had ſeene any probabillity of ſcandall, than ſhould he haue bene bound to haue made a Proteſtation. generally therfore whā there is no contrary Proteſtation in the facte, that is whan going to the Church with hereticks is only materiall and not formall. than may a Proteſtation be very well vſed in wordes: which neuertheleſſe is not neceſſary, but in daunger of ſcandall. So that a Proteſtation doth not make that lawfull which was vnlawfull but ſheweth the lawfulnes of that which was iudged vnlawfull. neither maketh it that a materiall going which was formall: but onely declareth that to be materiall which was in deed materiall before.

3.Reg.13.

Many examples might be brought in our owne caſe, of materiall going: but it hath bene ſufficiently donne in other bookes. I will onely touch that caſe which Mr. Martin him ſelfe bringeth.

Mr. Martins caſe of Proteſtation is examined.

A man

A man may lawfully go ſaieth he to the Church with heretickes if he proteſt that he goeth to pray Catholickly. Trew it is if he not only proteſteth to pray Catholickly, but praieth in deed Catholickly and is there Catholickly preſent. Which he cannot than do, if he be indiſtinctly amongſt them, whatſoeuer praiers he ſay. for his facte is a Proteſtation that he is there to pray in hereticall vnion & participation. and that moſt of all if he proteſt that he cometh for obedience: for the end of ſuch obedience, is participation with hereticks and conformity with thē. Yet this will I ſay for Mr Martin, that in caſe that he pray Catholickly, that is, that he ſhew a manifeſt diſunion with heretickes: he ſinneth not. But this cannot be as the caſe is with vs. yet can I put ſuch a caſe

As if Catholicks & hereticks in league againſt the Turke had but one Church, and being agreed not to moleſt one the other, ſhould at one time in ſeuerall altars haue Maſſe and communion and yet the people of force were confuſed and mingled in the Church: in ſuch a caſe the Catholicke ſinneth not: and his Proteſtation may be vertuouſly vſed, although it be not neceſſary: for there being two ſeuerall ſeruices, the preſence onely is no more a profeſſion of the one than of the other. Thus I thinke Mr. Martins doctrine trew and I perſwade my ſelfe that he in very deed meant no more.

But letting this paſſe as a matter ſomewhat vncertaine what he held, whan this ſhifte was firſt propounded, and neuer examined before: there is no doubt at all, but if he had afterward knowen the contrary reſolution euen only of his Superiour, yea

Whatſoeuer Mr. Martin held he would now alter his opinion.

yea and of many other excellent particuler persons besides, amongst so many hundreths which hould now the contrary: such was his humility and vertew, that he would presently haue yeelded to any one of them. For in matters of conscience (a most suttell & vnsearchable profundity) all particulers are not easely seene at the first: and desire of not proceeding rashly w̄ those who may be endamaged with a seuere resolution, causeth many times the determiner to take the more fauourable way, w̄ time ỹ very mother of truth doth after shew to be vnallowable. wherof we may find in our countrey sufficient examples in more waighty and apparent dissimulations, than is this of going to ỹ Church, as in the oath of the Supremacy, and receiuing the Protestants communion: which things how easely they were swallowed vp either in K Henryes time or sithence euery man knoweth: and how some Clergy men first allowed them, which afterward disproued them, it is to to manifest.

The dubble dealing of Protesters.

And it is worthy of consideration, how these Protesters do deale dubblely. For whan Mr Martin alloweth as they interprete him a Protestation: that is the Censure of the most learned man Mr. Gregory Martin. and we trewly thinke him worthy of much more praise, and that he needeth not the commendation of men, whom God hath as we hope commended. But whan he saieth that going to the Church is schisme or deniall of Catholicke religion: than there is no speach of his cōmendation nor allowing of his opinion at all. We therfore here haue determined omitting many other thinges w̄ hath bene saied herin by others, and especi-

eſpecially by the learned aſſembly of thoſe of the Counſell of Trent, who define this acte to be of it ſelfe vnlawfull to ſtett downe againſt this pretended and doubtfull autoritie, a trew and plaine autoritie of moſt graue Deuines euen of this point in particuler.

Whan therfore the ſtatute of the monthly penalty for going to the Church came forth: he W was than Preſident of the Colledge of Rhemes. deſiring to tender as much as with Gods fauour he might the diſtreſſed caſe of Catholickes, and to allow them if it were tolerable euen this Proteſtation which we ſpeake of, in which ſome perhaps before had bene of contrary opiniō vnto him ſelfe & had gone about to defend it: very charitably according to his accuſtomed tendernes tooke his iorney to Paris. & there in the Sorbonists College had the caſe diſputed, and reſolued that it was altogither vnlawfull. wherupon he made ſute vnto the King which than was that he would be a meane vnto her Maieſtie. to ſuſpend the executiō of the ſtatute for one yeare. but he breeding than that which afterwardes he brought fourth, anſwered that he would not deale therin. Not contented with this, W fatherly care he wrote to Rome to the Reuerend Father Fraunciſe Toledo a man of knowen learning and practiſe. from whom he had this anſwere which I will preſently ſett downe. which was carried into our countrey by one Mr. Edward Strāſam now a Sainēte in heauen, and deliuered vnto a Reuerend Prieſt vnto whom he related this wholle hiſtory as the ſame hath lately imparted it vnto me.

Moſt abſolute autority againſt this Proteſtation.

Sorbon Colledge.

Franciſcus Toletus.

Cum

Cum tale edictum sit contra Ecclesiam Catholicã & in hæretici erroris fauorem & confirmationem, non est vlla ratione obediendum. Interesse enim hæreticorum Conciliabulis & eorum Ecclesiam indistincte tanquam vnum eorum frequentare, non solum est veram fidem & religionem occultare, sed falsam sectam nouo quodam facto ad id ordinato profiteri: quod iure diuino prohibitum, nec vlla dispẽsatione licitum esse, nec vlla temporalium amissione bonorum iustificari potest.

Protestatio autem illa quæ a nonnullis Catholicis fit, a peccato non excusat: cum sit contraria facto. factum enim si tale est vt describitur, nempe hæreticorum Ecclesiam frequentare & eorum Cõciliabulis indistincte tanquam vnum eorum interesse, Protestatio quoddam est sectæ eorundem, & in hunc finem tale edictum sanctũ est. That is: Wheras such statute is against the Catholicke Church, and in fauour and confirmation of heresy: it must not in any maner be obeyed. for to be present at the Conciliables of heretickes, and to frequent their Church indistinctly as one of them; is not onely to hide the trew faith and religion, but to professe a false secte by a new kind of facte ordeined therunto. Which being forbidden by the law of God, can neither be lawfull by any dispensation, nor iustified by any losse of temporall goodes.

And that Protestation which is made by some Catholickes, excuseth not from sinne, wheras it is cõtrary vnto the facte. For the facte if it be such as it is described, that is, to frequent the heretickes Church and to be present at their Conciliables indistinctly as one of them, is a certaine Protestation of their

of their ſecte, & for this end was that ſtatute made.

Thus much of this autority of ſo graue learned and famous men in this very point of a Proteſtation. And yet can I bring farre greater: ſo that we ſuppoſe this as a certaine ground, that if going to the Church with heretickes be of it owne nature a ſinne and indiſpenſable, than no Proteſtation can make it lawfull. I will therfore bring the infallible autority of him which ſitteth in the chaire of Peter according to the tenour of a letter lately ſent into England: wherof a frend in theſe countreies hath imparted vnto me a copy: & I will here ſett downe ſo much as ſhall belong to this purpoſe, word for word. neither muſt it ſeeme ſtraunge to any, that herin I go about to publiſh ſo priuate a thing: whā I do nothing elſe but onely geue a neceſſary preſeruatiue, againſt diuerſe venemous tounges, which out of ſo ſweete and pleaſant a flower hauing gathered poiſon, are euery where buſie to diſperſe the ſame: as herafter ſhall appeare.

The groūd vpon which the diſſallowing of Proteſtation doth ſtand.

You muſt (ſaieth the writer of this letter) haue great regard that you teach not nor defend that it is lawfull to communicate with the Proteſtants, in their praiers, or ſeruice, or conuenticles where they meete to miniſter their vntrew Sacramēts. For this is cōtrary to the practiſe of the Church, & the holy Doctors & Fathers vſe & example in all ages: who neuer cōmunicated or allowed in any Catholicke perſon to pray togither with Arrians, Donatiſts, or what other ſoeuer. Neither is it a poſitiue lawe of the Church, (for ſo it might be diſpenſed withall vpon ſome occaſion.) But it is deriued of Gods

An Italian letter.

owne eternall lawe, as by many euident argumentes I could conuince: and it hath bene largely proued in ſundry treatiſes in our owne tongue and others: and as we haue practiſed from the beginning of our miſſions.

The Definition of ỹ Church.

And leaſt either any of my Brethrē might either miſtruſt my iudgement, or be not ſatisfied by ſuch proofes as haue bene made therin: or my ſelfe be beguiled in mine owne conceite: I thought not onely to take the aduiſe of the beſt learned Deuines here: but to make all ſure; I haue demaunded the Popes holines that now is his ſentēce. who expreſly tould me, that to participate with the Proteſtants, either by praing with thē, or coming to their Churches, or ſeruice, or ſuch like, was by no meanes lawfull or diſpenſable. ſo faire goeth this point of the letter.

Thus we ſee here this truth defined out of Peters chaire, ſo that there is no more place of doubte at all. neither muſt we thinke that this is the Popes priuate opinion onely: it is his expreſſe declaration and abſolute pleaſure by this reſolution to teach and direct our countrey, ſo that herin he could not erre.

See Bellarm lib.4.de Pōtif.c.2.

But it is a world to ſee how ſubtill and cunning iniquity is in defence of it ſelfe. For out of this very letter I vnderſtand that many take occaſion to defend going to the Church, thinking that both by the Popes meaning and by the opinion of him w wrote the letter, they haue ſuch liberty. O extreme madnes, or to ſay better, moſt impudent malice. If the Pope will haue them which fall eaſely receiued againe; therfore do they not ſinne? than doth

Three obiections out of the afore ſaied letter.

1

not

not the adulterer, thiefe, murderer, ſinne, becauſe they muſt be eaſely receiued againe. And who doubteth but that euery ſinner, although neuer ſo hainous, muſt be receiued againe? God forbid elſe: but ſo that he repent, and (as the letter ſpecifieth in this very caſe) yeeld ſome reaſonable hope that he will hereafter ſtand more ſtrongly?

But the letter ſaieth that this ſinne being donne of feare is leſſe, & more compaſſionable, & more eaſely to be abſolued. 2

It ſeemeth that theſe graue interpreters make no account of any ſinne, but onely of that which is againſt the holy ghoſt. for ſo long as you leaue any place for compaſſion, or hope of abſolution & remiſſion, they will haue no ſinne at all. God graūt they be ſo fearfull as they ſhould be euen of ſinnes againſt the holy ghoſt, and that they dying in their obſtinacy & impenitency, it may not be ſaied hereafter of thē which our Sauiour ſaied of the Iewes: I go, and you ſhall ſeeke me, & ſhall dye in your ſinne. Ioh. 8.

As for their feare: Ariſtotle will tell thē that ſuch thinges as are donne for feare are voluntary. And he bringeth our very example. as ſaieth he, if a Prince hauing in his handes the Parents and children of any perſons, ſhoulde commaund theſe to redeeme the other by any vnlawfull action. which he concludeth not withſtanding ſuch feare to be voluntary. And ſo is this action of going to the Church: and conſequently a ſinne ſtill, although it may be by ſuch feare ſomewhat diminiſhed: but not transferred from a mortall ſinne to a veniall, as we will afterward ſhew. L. 3. eth. c. 1

But the Prieſt muſt here (forſoth) exacte leſſe 3

ſecurity frō falling againe, than in any other ſinne: therfore can this be no ſinne, where ſufficient ſecurity of auoiding it is not exacted.

O deceitfull EVE alwaies excuſing: ô malicious ſerpent alwaies ſuggeſting excuſes in moſt waighty matters. Hath he not exacted ſufficient ſecurity before, whan he requireth Confeſſion, ſorow, reſonable hope of perſeuerance, which is all one with a ſtedfaſt purpoſe of amendment? And that he requireth leſſe ſecurity in this ſinne than in another, it is not for that it is no ſinne at all: but becauſe the daunger of other ſinnes ordinarily dependeth vpon one circumſtāce or vpon a very few: but the daunger of this vpon infinite. One is geuen to laſciuiouſnes. take away the occcaſion w is but one, that is familiar conuerſation with euell diſpoſed perſons, and he is out of daunger. One is geuen to fighting and brawling: cauſe him to liue more priuately in an orderly and ciuill houſe, and you ſee there is great ſecurity in his ſtāding in Gods fauour.

But one is very fearfull of his eſtate, and diſcouraged and ready to fall with euery blaſt of ſearches or Aſſiſes. in this man you can haue no ſecurity but his owne reſolution. For if he conuaigh ouer his landes, he may be putt in priſon. if he eſcape the Aſſiſes; he may be viſited by Purſeuāts. if theſe be his frendes; yet ſome Iuſtice, or ſome Cōmiſſioner may haue him by the backe: as now a daies none are ſo buſy in ſuch baſe ſeruices as gentlemen them ſelues, and thoſe the neareſt neighbours: ſo that you cānot helpe this man, but he muſt alwaies be in preſent daunger of falling. onely his purpoſe is nece-

is neceſſary neuer to fall againe. which if he haue, although his ghoſtly Father thinketh that he will fall if occaſiō be offered, yet is he bound to abſolue him. For this is a generall rule in all ſinnes, that certainty or ſecurity of amendment can neuer be required by the ghoſtly Father of the Penitent: for neither the office of a ſouldier, nor of a merchant nor of diuerſe other like, can in all probabillity long time continew without ſinne: neither is the Confeſſour onely not bound to beleeue certainely that ſuch will not ſinne againe: but the Penitents themſelues are not bound to thinke ſo of them ſelues, as Nauar doth largely teach. Yett is there alwaies required the firme purpoſe of the Penitent, which may very well ſtand with an vncertainty of the effect, whan occaſion ſhall be offered: experience teaching vs that men of neuer ſo good reſolution may fall againe. Thus do we ſee in what manner leſſe certainty may be exacted in auoiding this ſinn than in others: & yet a firme purpoſe be neceſſary in this as well as in all others. Thus much be ſaid againſt thoſe which out of this letter defend it to be no ſinne. Nauar.c.3. nu.13

But there ariſeth a more ſubtill kind of perſons, who hearing out of the ſame letter, that this going to the Church is by no meanes lawfull or diſpenſable, do confeſſe in deed that the letter condemneth it as a ſinne. but yet not as a mortall ſinne, or by which Gods grace is loſt, and the horrible guilt of eternall damnation incurred: but onely as a veniall ſinne, from which no iuſt mans life can be free, & which alſo is by no maner of way diſpenſable, as well as a mortall ſinne. Againſt thoſe which ſay it is a venial ſinne

I muſt needes in theſe perſons not onely commend their ſubtelty of witte, in that they very well haue conceiued that a veniall ſinne cannot be diſpenſed withall: but admire alſo the tendernes of their conſciences: as being ſo ſcrupulous and fearfull, that they thinke it a worthy queſtiō to be toſſed amōgſt Deuines, propounded to the Pope, reſolued from Rome to England, whether any action practiſed in our coūtrey be a veniall ſinne or no. It were doubtles a moſt happy eſtate of our Countrey if either Catholicks made ſuch account of all veniall ſinnes, as this letter wiſheth they ſhould make of this, or thoſe w̄ are our Superiours had not need to let paſſe many thouſand veniall ſinnes w̄out cōtroulment.

I will therfore out of this very letter bring .8. ſundry arguments which ſhall euidently conuince that by the iudgement of the writer, going to the Church is a greeuous mortall ſinne.

1 Firſt for that he ſaieth it is no waies lawfull, excuſable, or diſpēſable. for although it be trew that a veniall ſinne cannot be lawfull: yet is this ſinne one of thoſe kinds which the Deuines do call mortall ſinnes Ex ſuo genere: which S. Thomas doth thus declare. Whan the will (ſaieth he) is moued towardes any thing, which in it ſelfe is repugnant vnto that charity by which a man is ordained vnto his laſt end; that ſinne hath by the very obiect thereof that it is mortal. wherfore it is mortal of it owne nature, whether it be againſt the loue of God, as blaſphemy, periury and ſuch like: or againſt the loue of our neighbour as murder, adultery, & ſuch others. Thus S. Thomas. So that this action of going to the Church, whether we conſider it as

1.2.q.88.ar. 2.

againſt

againſt faith, as being exteriour hereſy: or againſt charity to our neighbour as being ſchiſme, & ſcandall: or againſt religion, as being a ſuperſtitious action: or againſt obedience as being forbiddē by ſo many Eccleſiaſticall lawes: it is alwaies againſt neceſſary vertewes of Chriſtian liſe, and ſo mortall of it owne nature.

Than do I thus argue. Whatſoeuer is indiſpenſable in ſuch a kind of ſinne as is mortall of it owne nature, is alwaies a mortall ſinne: but ſo is this. ergo. &c. The Maior is common amongſt all Diuines. who affirme that mortall ſinnes ex ſuo genere, can neuer become veniall, except it be for the imperfection of the acte as not being deliberate, or the ſmallnes in quantity, as in the ſtealing of a halfpeny. neither of which exceptions can here in this action take place. The Minor is proued aboue. S. Tho ibid. & ar. 6.

Secondly he ſaieth that this is contrary to the practiſe of the Church, and the holy Doctours, and Fathers, vſe, and example in all ages: But ſuch practiſe Doctours and Fathers eſteemed it alwaies a hainouſe matter, and ſeuerely reprehended it and puniſhed it, as all hiſtories do witneſſe: Therfore will the writer of the letter haue vs to eſteeme it in like maner a hainouſe and greeuous offience. 2

Thirdly he referreth him ſelfe to ſundry treatiſes, writen heretofore: but thoſe all eſpecially thoſe of his owne writing condemne it as a mortall ſinne ergo. 3 See Teſtā. of Rhemes Mat. 10, 32 & 2. epiſt of S. Ihon.

Fourthly he alleageth the practiſe of England from the beginning of the miſſions of Prieſts: But who is ſo impudent that he dare deny, that alwaies 4

thoſe wch haue liued in thoſe miſſions haue made it a mortall ſinne?

5 Fifthly he ſaieth the Pope willed that ſuch as ſhould through frailty go to the Church ſhould be eaſely abſolued: than was it his iudgement and the Popes alſo that there was neceſſity to be abſolued which neceſſity is not in veniall ſinnes which are not neceſſary to be confeſſed. and are taken away by other meanes, than by abſolution: if ſo it pleaſe the Penitent.

6 Sixthly he requireth ſorow, & reaſonable hope that they will herafter ſtand more ſtrongly. which is a plaine argument of a mortall ſinne: for this is not required in a veniall ſinne.

7 Seuenthly he calleth the abſoluing of them a receiuing againe. Than were they fallen out of the Church, and quite cutt of from Chriſt his members: for this is the common vnderſtanding of this word, to receiue againe. And is there any doubte than of a mortall ſinne?

8 Finally the intent of his letter was onely for to repreſſe the ſingularity of him wch was well knowen to teach the contrary, who now by his going forth hath ſhewed how neare this point of doctrine in Gods iudgement is vnto flatte hereſy & Atheiſme: and it was thought better to vſe this milde proceeding thā the Eccleſiaſticall ſword. and yet certaine promiſe is made of that alſo if need require. Than was it not his intention to confirme the others opinion by cenſuring it as a veniall ſinne: neither is y^e^ ſword to be drawen, but in caſe of mortall ſinne.

God graunt therfore that theſe ſo graue and manifould autorities make thoſe which go to heretical

reticall conuēticles, yet at the leaſt to acknowledge their ſinne committed therin: & not by defending ſo great an iniquity, both to increaſe their owne damnation, & to cauſe the ruine of diuerſe others. If the lapſed will come to acknowledge their fault, to confeſſe their frailty, to abandon and forſake the ſame: the dore of Gods mercy is as open vnto them, as vnto all other ſinners. moſt lamentable is the eſtate of ſuch, who by obſtinae defence of ſinne, cannot ſeeke for redreſſe therof, but moſt deſperately runne into wilfull deſtruction.

And leaſt this ſmall and ſimple labour intended onely for the glory of God and for benefitte of the ſimpler ſorte, might chaunce to offend any perſon at all: here do I proteſt that my penne is not directed againſt any particuler perſon, neither do I knowe any one particuler perſon whom theſe thinges may touch, and in my conſcience I ſuſpect none. and eſpecially of the Clergy I aſſure my ſelfe that at this preſent there is not one (beſides ſome which may liue openly in ſchiſme, for whom I can not anſwere, neither is it neceſſary) which diſagreeth in this pointe from his Reuerend and worthy fellowes. Yet do I perfectly know that great hurte is donne euery where and that by Pamphlettes and perſwaſions of ſuch Lay perſons as amongſt the ſimple haue an vndeſerued conceite of vertew and learning. Such do I touch: and yet I know none. and therfore conclude with S. Hierome, Neminem ſpecialiter meus ſermo pulſauit. Qui mihi iraſci voluerit, ipſe de ſe quod talis eſt conſitebitur. cp. [illegible] Nepotia.

It can

It cannot ſtand with Chriſtian charity, for the neceſſary good of many, to regard the offences and ſpeaches of a few.

FINIS.

Faultes eſcaped.

Pag.43. lin.19. Voluntarily.
ibid.lin.24. epiſtle.
Pag.65. lin.20. were not rich.
Pag.73. lin.18. Be conſtant.
Pag.74. lin.24. Seruice. Verywell.
Pag.94. lin.27. Kunigund.
Pag.102. lin.15. which muſt not.
Pag.120. lin.9. of proofe.lett.
Pag.129. lin.7. he might take
Pag.132. lin.20. griefe.
Pag.133. lin.14. confined.
Pag.160. lin.12. fit.
ibid. lin.16 quædam.
ibid. lin.17. ſancitum.

Pag

Patience Bridly
her book 1699

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